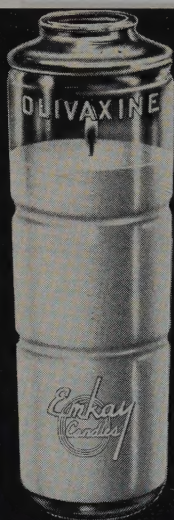


SEPTEMBER / 1960

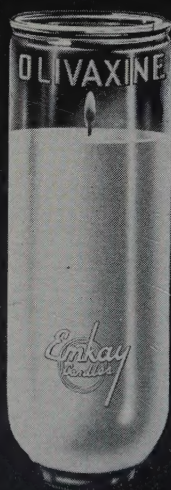
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Goal Obtained

### ARIZONA

Casa Grande.....St. Anthony's (New Church) .....\$125,000.....\$200,000

### COLORADO

Canon City.....St. Michael's (New Classrooms and Hall) .....125,000.....137,611

Colorado Springs.....Holy Trinity (New Combination Church-School).....120,000.....140,600

### ILLINOIS

Aurora.....St. Rita of Cascia Church (New Parish Plant) ....350,000.....353,701

### IOWA

Ottumwa.....City Parishes of Ottumwa (New Walsh High School) ....400,000.....401,033

### KENTUCKY

Ft. Thomas.....St. Thomas (Weekly income increased \$600 over  
that obtained from a campaign conducted by  
another firm 3 years ago) .....3,400

### LOUISIANA

Buras.....Our Lady of Good Harbor (Building Program) ....175,000.....251,869

### MASSACHUSETTS

West Newton.....St. Bernard's (Grade School Addition  
and New High School) ....500,000.....790,000

### MISSOURI

Belton.....St. Sabina (New School) .....65,000.....80,102

### NEBRASKA

O'Neill.....St. Patrick's (Building Program) .....300,000.....343,177

Omaha.....St. Philomena's (Increase Weekly Income) .....From 600 to 1,225

Papillion.....St. Columbkille (Convent and School Renovation) 60,000.....In Process

### NEW MEXICO

Gallup.....St. Francis (New Church and Rectory) .....125,000.....128,350

### NEW YORK

Colton.....St. Patrick's (Building Program) .....25,000.....50,116

### OHIO

Cincinnati.....St. Jude's (School Expansion) .....200,000.....245,000

### PENNSYLVANIA

Ebensburg.....Holy Name (School Addition) .....125,000.....230,135

Lock Haven.....Immaculate Conception (New School) .....100,000.....141,313

### TEXAS

Del Rio.....Sacred Heart (New School) .....Open.....59,880

### WISCONSIN

Milwaukee.....St. Matthias (School Expansion) .....400,000.....418,193

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September / 1960



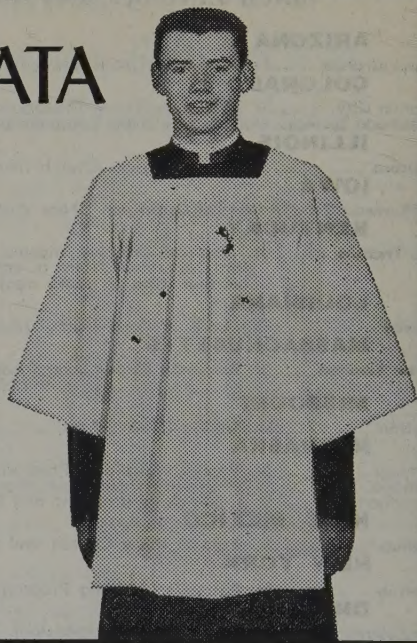
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## FEATURES

- Editorial* 761 *The Illusion of Democracy*  
 766 'I Choose the Legion'  
 773 The Priest and the Psychologist  
 777 Hypnosis  
 783 'Wasn't It the Grand Wake!'  
 786 The Litany of the Most Precious Blood  
 794 Silence Is the Secret  
 799 The Baptistry

## DEPARTMENTS

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 806 Marriage with an Unworthy Catholic  
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*Cover* Father Gilbert Hartke, O.P., director of the Catholic University's Speech and Drama Department, talks with Horst Vollmer, a German dramatic student who has just been awarded a scholarship at the university. A native of Cologne, Mr. Vollmer learned his English by listening to the U.S. Armed Forces Radio broadcasts in Europe.

## September, 1960 / Volume 16, Number 9

THE PRIEST is published monthly by Our Sunday Visitor Inc., at Huntington, Indiana. Printed in U.S.A. Entered as second-class matter Dec. 20, 1944, at the Post Office at Huntington, Indiana under the Act of March 3, 1879. Indexed in the Catholic Periodical Index. Member of the Catholic Press Association. Δ Address all business communications to THE PRIEST, Huntington, Indiana. Δ Address manuscripts and editorial communications to Rev. G. J. Gustafson, St. Thomas Seminary, Kenmore, Wash. or Rev. Richard Ginder, St. Mary's Church, New Castle, Pa.

EDITORS: Rev. G. J. Gustafson, S.S., M.A., Ph.D. / Rev. Richard Ginder, M.A., S.T.L., F.A.G.O. ASSOCIATE EDITORS: Rt. Rev. Wm. L. Newton, P.A., M.A., S.S.D. / Rev. Walter J. Schmitz, S.S., M.A., S.T.D. / Rev. Paul R. Coyle, J.C.D. BUSINESS MANAGER: F. A. Fink / ADVERTISING MANAGER: Martin E. Greven / PUBLISHER: Our Sunday Visitor Inc. Copyright 1960 by Our Sunday Visitor Inc., Huntington, Indiana. Printed in U.S.A.

SUBSCRIPTION RATES: To members of Catholic clergy and religious in the United States, \$4.00 per year; \$10.00 for three years; \$15.00 for five years. Canadian and foreign postage 50 cents per year additional. To Seminarians, \$3.00 per year.



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# Currente Calamo

.....

## Foul Play

DURING the presidential campaign of 1928, a group of Pittsburgh bigots hired a woman who was well along with child, dressed her up in the garb of a nun, and sent her on a shopping tour of the downtown department stores.

Something of the same sort, although not nearly so crude, is evidently under way in the present campaign. NCWC-News Service has warned its subscribers about the distribution in various parts of the country of a four-page leaflet entitled "America Is a Catholic Country."

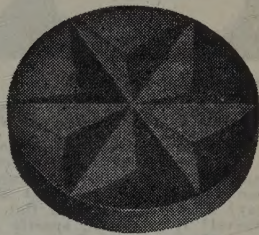
The leaflet does not state its place of publication. It is signed: "Catholic Committee for Historical Truth, J. J. O'Connor, Chairman." No further information is given about the author or authors.

The publication apparently was mailed to newspaper offices in various parts of the country around the time of the Democratic national convention.

The leaflet makes extravagant claims for the role played by Catholics in the history and development of the United States. It describes the public schools as "secular, and therefore necessarily godless."

The leaflet further states: "Ideally, we should have Catholic political parties in all the free countries, but because of the pre-

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**Currente Calamo**  
.....

dominance of non-Catholics in this country, it has been impossible to establish a party completely dedicated to Christian principles of government. . ."

The author urges Catholic lawmakers and governors to "forget the by now meaningless designation of 'Republican' and 'Democrat' and work together. . ." He concludes: "We are at a cross-road now. We can take the road to destruction and damnation, or we can take the road to God and glory. And we must do it at the ballot box."

In an effort to determine the source of this leaflet, the NCWC News Service has contacted every O'Connor with the initial "J. J." who is listed in the latest "American Catholic Who's Who." Each of these men states categorically that he has no connection with the leaflet.

The News Service has also contacted other individuals well informed in the fields of history, politics and scholarship. None of them has any knowledge of the "Catholic Committee for Historical Truth" or of "J. J. O'Connor."

An official of the American Catholic Historical Association said he had never heard of the "committee" or of "J. J. O'Connor." To the best of his knowledge, he said, the "committee" and "J. J. O'Connor" have no standing in Catholic historical circles.

**Odds & Ends**

A reader writes to the London Tablet suggesting as an ap-



## AT THE START OF A NEW SCHOOL YEAR . . . . .

*One of a series designed to acquaint you with  
some of the principles which guide us.*

### ON THE QUALITY OF CATHOLIC SCHOOLS

But then, we must also perfect our schools. We repudiate the idea that the Catholic school need be in any respect inferior to any other school whatsoever. And if, hitherto, in some places, our people have acted on the principle that it is better to have an imperfect Catholic school than to have none, let them now push their praiseworthy ambition still further, and not relax their efforts till their schools be elevated to the highest educational excellence.

PASTORAL OF THE BISHOPS

THIRD COUNCIL OF BALTIMORE, 1884



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propriate motto for the National Farmers' Union the phrase from the postcommunion of Passion Sunday: "Perpetuis defende subsidiis."

And from another of our overseas exchanges we glean the story of the old Scotsman, suffering his last illness, who summoned the minister to his bedside.

"Tell me," he whispered, "will I be placed among the elect if I leave ten thousand to the Free Kirk sustentation?"

"Weel," replied the canny minister, "it's an experiment worth trying."

\* \* \*

The publicist Von Kuehnelt-Leddihn remarks in *Born Catholics*:

"It is frightening to observe how many apostasies have their roots in an encounter with an unkind priest. A priest who is neither humble nor loving takes a Prussian drill-sergeant as his ideal, not the Curé d'Ars. . . . I was more than a quarter of a century old before I met for the first time a priest in whom I missed the moving qualities I had come to take for granted in our clergy."

Among apostates scandalized by unkind priests one thinks immediately of Tito, scourge of the Church in Yugoslavia, and — they say — Sir Arthur Conan Doyle, creator of Sherlock Holmes.

\* \* \*

Seventy years a priest, Archbishop Daniel Mannix of Melbourne, Australia, recently celebrated his 96th birthday. The

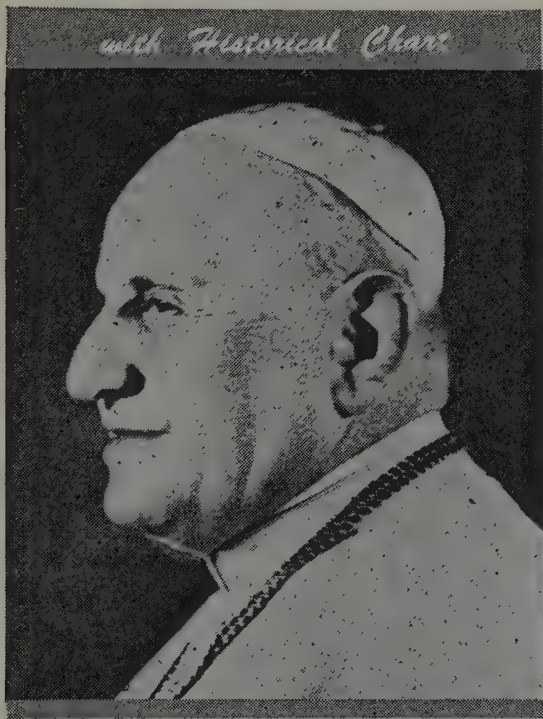




# A Announcement

## THE TRIUMPH OF THE CHURCH

*with Historical Chart*



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## Currente Calamo

archbishop is in good health and constantly receives visitors.

\* \* \*

According to NC-News, Auxiliary Bishop José Dammert Bellido of Lima has denied reports that the mayor and city council of Callao, Peru, were threatened with excommunication for turning a city park over to the YMCA.

• • •

Gene Fowler, famed newspaperman, screen writer, and novelist, died July 3rd at the age of 70. He had been a Catholic about ten years. When asked his motives by a reporter not too long ago, he said "It's simple. I wanted to go to heaven."

## Red Writers for Our Children

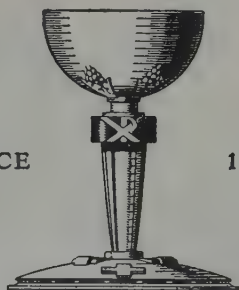
AN anxious mother has drawn our attention to a reading list printed by an order of friars for distribution by the Sisters of one of our great teaching orders.

It includes at least four titles written by women with Communist records as long as your arm. The books were suggested as supplemental reading for youngsters of the 4th and 5th grades in this lady's parish school. She coughed up 15 cents for her copy: "Reading Is Fun."

This mother thinks that the effusions of Pearl Buck, Dorothy Canfield Fisher, Meridel Le Sueur, Lois Fisher, and Mrs. Owen Lattimore are hardly suit-



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able for Catholic grade-school  
children. We agree with her.

But the Sisters are surely inno-  
cents at this game? This mother  
sent her plaint, with ample docu-  
mentation, to the Mother General,  
and her letter was not even ack-  
nowledged. The Superior was re-  
peatedly importuned, without ef-  
fect.

Well, when it comes to the  
souls of the schoolchildren, it is  
not Mother General but the pas-  
tor who will finally be held to  
book, and it becomes clear that  
closer supervision is indicated in  
some few cases.

So why not step over to the  
school one of these days and take  
a look at what your children are  
reading? You might be sur-  
prised. . .

## Want Ads

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St., Dubuque, Iowa, asks us to  
repeat her appeal for old vest-  
ments. She reconditions them and  
then ships them off to the mis-  
sions. With one son an Army chap-  
lain in Korea and another a Mary-  
knoller in Africa, she still feels  
she is not doing enough.

"I love to do my bit. Please  
help!" she says.

\* \* \*

Father Frank Kowalski, S.V.D.,  
Catholic Mission, Wewak, New  
Guinea, wants old rosaries, whole  
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\* \* \*

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## For Your Information

In response to inquiries from editors, NCWC News Service has obtained the following biographical information on Dr. F. A. Carrillo de Albornoz, a research associate for the study on religious liberties of the World Council of Churches. He is the author of the recently published World Council study entitled "Roman Catholicism and Religious Liberty."

Born in Seville, Spain, on April 30, 1905, he entered the novitiate of the Society of Jesus on July 15, 1925. He studied in Spain, at Louvain, Belgium, and at Innsbruck, Austria. He was ordained a priest at Innsbruck on July 26, 1936.



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# Currente Calamo

He had a degree in civil law before joining the Jesuits and in the society earned degrees in canon law and philosophy. He took final vows in the society in Madrid on August 15, 1941.

During the Spanish civil war, he served as a military chaplain. He was wounded and decorated by the Spanish government. After the war, he distinguished himself in youth work. He was moderator of Madrid university sodalists.

On April 5, 1948, he was appointed director in Rome of the Secretariat of Marian Congregations, where his work has been described as diligent and satisfactory.

In 1949, he went to England to study English. On returning to Rome in December of that year, he defected.

He was later reported as occasionally lecturing to Protestant groups in Switzerland. On October 16, 1950, he lectured in Geneva at the Protestant Center of Studies on the dogma of the Assumption and on "Humani Generis," Pope Pius XII's 1950 encyclical warning against attempts to destroy Catholic truths.

Invitations to the Geneva lecture described him as having left the Church the previous August, 1949.

Shortly afterwards, he went through a marriage ceremony. He later was reported in Paris and while there, it is said, but not

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# Currente Calamo

confirmed, that with the help of influential friends in Spain, he attempted to return to the Church.

## Strong Spirits

COLONEL Walters, special translator to Ike and Nixon and other big-wigs tells the story in a recent *New York Times* magazine article of the test made on a translating machine. The sentence fed into it was: "The spirit is willing but the flesh is weak." The machine came out with this "equivalent" in a foreign language: "The liquor is still good, but the meat has gone bad."

## Monitum of the Holy Office

THOSE among us who are interested in promoting interfaith dialogues will be interested in recalling the following, issued by the Holy Office, June 5, 1948:

"Since it has been learned that in various places, contrary to the prescriptions of the sacred canons and without previous permission from the Holy See, mixed congresses of Catholics with non-Catholics have been held, in which matters of faith were discussed, all are reminded that according to canon 1325, No. 3, lay people as well as clerics whether secular or religious are forbidden to attend such meetings without the above-mentioned permission. And much less is it allowed that Catholics should convoke or institute such congresses. Accordingly

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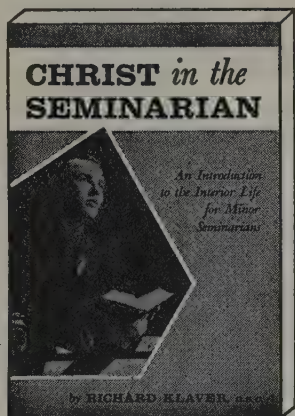
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Ordinaries are to insist that these prescriptions be exactly observed by all.

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"Since, moreover, both in the aforesaid meetings and out of them, acts of mixed worship have not infrequently been done, all are again warned that all communication in sacred things is entirely forbidden, according to canons 1258 and 731, No. 2."—AAS 40-257.

### *Methodists Want Fewer Methodists*

**S**TAMPEDED by the furore over the world's population "explosion," a Minnesota Methodist commission has proposed a ministerial salary scale with a per child allowance decreasing with the size of the family.

At present, the commission guarantees each married minister a minimum salary of 85% of the average, plus \$200 for each dependent child. Under the proposed legislation, the per child allowance will be \$300 for one child, \$250 for a second, \$200 for a third, \$150 for a fourth, \$100 for a fifth, and \$50 for a sixth.

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Continued on Page 834

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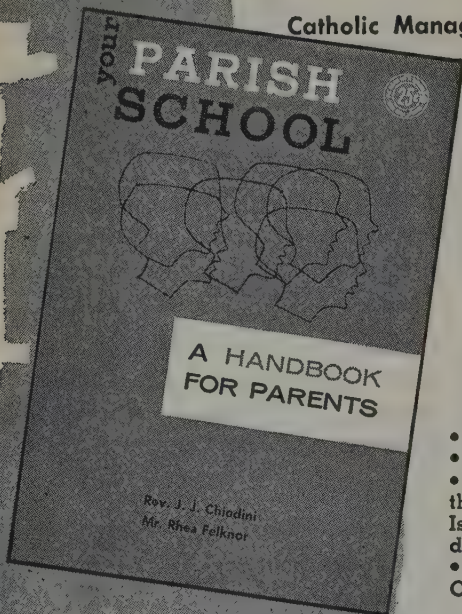
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# The PRIEST

SEPTEMBER, 1960 / VOL. 16, NO. 9

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## *Editorial Comment*

### The Illusion of Democracy

OUR readers may recall how in George Orwell's brilliant but biting *Animal Farm*, the pigs, Napoleon, Squealer, and Snowball, learned the technique of propaganda to reduce their fellow animals, particularly the sheep, to a state of docility and blind obedience. This they did simply by rote recitation of slogans.

One fine day, Snowball, minister of education (as we might call him), announced that his "Seven Commandments," which served as basic law, could be neatly summarized in the proposition "Four legs good, two legs bad." Though the birds in the community felt some difficulty in accepting this axiom since it seemed to them that they had two legs, Snowball facetiously proved that this was not so. His explanation, quite subtle and beyond their grasp, they finally accepted and all the occupants of the farm set about learning the new axiom by

heart. The sheep particularly liked its majestic roll; often as they lay in the field they would bleat for hours on end, "Four legs good, two legs bad."

In his premeditated rise to supreme power, it happened that Napoleon had to eliminate Snowball whose quick wits and independence threatened his reign and solitary splendor. This he effected by having his watch dogs run the porker off the place, whereupon he tightened the reins and abolished the weekly meetings that had proved entirely too democratic. When inevitable opposition sprang up, the tremendous bleating of "Four legs good, two legs bad" successfully put an end to all possibility of objection or even of discussion. Napoleon next proclaimed a "republic," running as its (only) candidate for president, to which office he was elected unanimously.

The time was not far off when Napoleon would have ev-

everyone subjected to himself. At this stage a new course of education was initiated, but for the sheep alone. They now spent seven whole days under supervision, away from all the rest—but, as Squealer explained, he was teaching them to sing a new song for which privacy was necessary.

No sooner had the schooling ceased, when the other animals were terribly startled one evening to find Squealer walking on his hind legs! Worse yet, a moment later Napoleon emerged from the farm house followed by a long line of pigs, all walking in this strange two-legged fashion. Ominously, Napoleon also carried a whip in his trotter.

There was, of course, an amazed and deadly silence at this imperious act; but, before any one could break out in protest, the sheep burst out into a tremendous bleating of the slogan, now with the strange twist: "Four legs good, two legs better, Four legs good, two legs better . . ." which, kept up continuously for five minutes, effectively drowned out all possible opposition.

### The Catchword

The rest of Orwell's ingenious fable need not detain us, although rereading it would disturb us. How Napoleon achieved his dictatorship, how at the end he sold out to his human erstwhile enemies, how

the last state of the poor animals was worse than the first, all this is Orwell's concern. We do not need even to draw whatever moral he would have us draw, for we have one of our own at hand. It is this: Never underestimate the power of a slogan, or of a catchword, or of jargon as a substitute for thought.

In fact, we thought of Orwell's *Animal Farm* again the other day when we ran across a reference to William S. White, a Washington syndicated correspondent, who has coined a new term for a certain type of "liberal." In reality we could see no difference between Mr. White's "liberal" and Mr. Orwell's sheep. This type Mr. White calls the "knee-jerk liberal" and he offers a definition by description.

"A 'knee-jerk liberal' may be thus described: He usually runs with a coterie called Americans for Democratic Action. Most of his kind have never won — or even importantly campaigned — in an election. But they have long since nominated themselves to run the Democratic Party. And regrettably, they are able to trade on a handful of famous names, including that of Mrs. Eleanor Roosevelt.

"The 'knee-jerk liberal' responds in an automatically predictable way to the stimulus of any of the slogans of his set. He is like a patient who will raise



his leg in a predictable way when his kneecap is tapped with a physician's rubber hammer.

"Say 'nuclear disarmament' and the knee jerks in approval. Say 'South' — anybody's South, moderate or conservative—and the knee jerks in disapproval. Say 'Negotiate with the Russians' and the knee jerks in approval. Say 'compromise'—any kind of compromise for any reason—and the knee jerks in disapproval. Say 'Catholic' and in most but not all cases the knee jerks (if rather furtively) in disapproval — though the 'knee-jerk liberals' make a career of denouncing other people's prejudice."

It seems to us, as we write, that the most potent word of all to jerk the knee not only of the pseudo-liberal but of the ordinary man is that august, mellifluous, even hypnotic term, Democracy. This we might call the catchword supreme.

To document our thesis would take volumes. Those volumes, in fact, would comprise much of the history of the modern world, socially, economically, politically, theologically, philosophically, educationally speaking, usque ad . . . They would tell the sad story and, at times, the tragic story, of frequent disillusionment, a heart-break, of political ruin and the loss of basic freedom,

of the rise of dictatorship and bloody tyranny. They would detail the fiasco of World War I, which, Woodrow Wilson told us, was to make the world safe for "democracy," and the calamity of World War II, which was fought (so we understood) for four "freedoms." They would immeasurably heighten our fears for the future.

### The Unsuspecting

We must frankly confess that this task of documentation is entirely beyond our ability, while we content ourselves with citing a few random abuses of this noble term. In fact it might help our readers pass an evening if they were to supply their own examples of how people can bless ignoble or calamitous causes with this honorific term and sell them to the unsuspecting.

So it has been with education, for one thing. "Education for Democracy" is a phrase that covers a multitude of sins. It blesses the efforts of the N.E.A. to seize control of the public school system and to stifle the private schools of America. Who can be found to oppose "education," particularly when it is said to be for "democracy"? Yet how many take the trouble to analyze either term to see if it possesses any determinable meaning in this context?

Thus when Boyd Bode, a popular writer among the "lib-

eral" educators, begins to grow lyrical over the concept of democracy, we can only conclude that he has no concept at all, but is, as they used to say in Hollywood, "emoting." He writes: "Democracy . . . is no longer a name for compartmentalizing political beliefs but becomes a point of view that cuts across the whole mass of our traditional beliefs and habits. It calls for a reconstruction of beliefs and standards in every major field of human interest and thus takes on the universality of philosophy and religion, which is to say that it becomes a generalized or inclusive way of life." May we submit this as sheer nonsense?

And how, may we ask, are the interests of democracy being served by those who would center financial and administrative control in a federal bureau, bypassing local authorities? As Archbishop Brady said of one such purported bill (and we may generalize): "Do not let anyone fool you by saying that this is aid to education. It is more spending-money for those who control public education. It will eventually give big government control that the nation never meant for Washington."

### A Mockery

This type of problem, indeed, extends far beyond the limits of the field of education. For some thirty years politicians

have been promising in the name of democracy all things to all men: the ending of juvenile delinquency, aid to depressed areas, the lifting of minimum wages, boosts in farm price supports, increased medical care for the aged, urban renewal, wider social security, stronger national defenses and more foreign aid, increase of the rate of economic growth, and even aid to commuter railroads. The by-product of all this — which must simply be called socialism — is said to be enough added revenue to eliminate tax increases. In actual fact, the result will be a most complicated bureaucratic structure that will make a mockery of democratic initiative.

Two assumptions seem to underlay this type of thinking: first, that anything labeled "democratic" immediately becomes democratic; second, that democratic forms of governments, so easily attained and maintained, must be set up everywhere, regardless of local conditions.

As one reads the front page of the daily newspaper or scans the weekly magazines, he is utterly dismayed at the emerging picture of world turmoil.

The collapse in the Congo is a typical case. Belgium pulls out under pressure at home and from abroad. Democracy is now to reign in the Congo. How?

## THE ILLUSION OF DEMOCRACY

It appears that few have given any consideration to so basic a matter. A new nation (in name) without even a thin layer of literate leadership is supposed to maintain order somehow over simple and misguided natives who confidently await the millenium. The machinery of representative government is to be administered by conflicting tribesmen who can neither read or write. No wonder the free world created another political vacuum. Less wonder that Russia prepares to fill it.

Obviously it would not be hard to add Cuba to our list of phony democracies or many another country of Latin America or many another country in some hemisphere. And what about all those spurious non-viable governments set up after World War I, most of them swallowed up by Russia? But we leave the citing of instances to our readers.

The point rather, is this: let

us spend more time on studying the nature of democracy, its implications and its obligations, and less, far less, time in making a blind act of faith in something we do not comprehend. What we need now is cold analytic judgment, not vapid and misguided enthusiasm. Someone has said that Russia has its end in view but not the means, at least as yet; we have the means at hand, both material and spiritual for the realization of a true and, indeed, glorious democracy, but we have lost sight of the goal in the haze of current confusion.

For all too many in the modern world, democracy has become what Richard Weaver in *The Ethics of Rhetoric* calls a "god-term" and what Russell Kirk in *Academic Freedom* translates as "a charismatic expression drained dry of any objective significance, but remaining an empty symbol intended to win unthinking applause." —G.J.G.



### Priest Missionaries in Africa and Asia

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Germany	....	734	Luxembourg	....	49
Canada	....	604	Malta	....	31
U.S.A.	....	557			

—L'Osservatore Romano, April 17, 1960.



# 'I Choose the Legion'

✠ HAROLD W. HENRY, D.D.

A revolutionary technique

I WAS fascinated by an item in the January issue of THE PRIEST on the progress of Protestantism in South America. Father William Schenk, C.P.P. S., of Santiago, Chile, told the Mission Secretariat in Washington that "If Protestant mission efforts continue unchecked at the present rate in South America, the Protestants stand to gain *more converts in 20 years* than Catholics have gained in *almost 100 years in all missions of the world.*" (The italics are mine.)

The Precious Blood Father went on to note that, in his parish alone in Santiago, 24 Protestant churches have been built in the past 15 years. He attributed the growth of Protestantism in South America to the Protestant's *missionary zeal*, *spirit of sacrifice*, *much greater lay personnel*, and large financial backing. (Again the italics are mine.)

We are entering, it would seem, a new era of Protestant expansion, with Latin America the most promising scene, and with a "population explosion" in the background to ensure

that their results *can* be massive.

No doubt, so far as Protestantism is concerned, Latin America, while being an area of hope, is also something of a bottomless pit; and much of its efforts there are wasted. I say "could be." I am not at all sure that they will be. I have developed an enormous respect for zeal of any kind, whether Communist, Protestant or Catholic, and I know from experience that zeal, almost inevitably, brings results in proportion.

To me, the growth of Protestantism in South America is no more sensational, however, than the growth of Catholicism I have myself witnessed in Korea. True, our growth in Korea had to be accomplished without "large financial backing," with pennies, in fact, and with the bare minimum of personnel. But once for all, we learned that zeal is the secret of most Church growth, that no growth can be had without a well-organized, well-trained laity, and that zeal has to be channelled.

All of this, of course, is obvious to any priest and so basic that it can be accepted right away. The problem with it is

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A member of the Society of St. Columban, the writer is Bishop of Kwangju, Korea.

## 'I CHOOSE THE LEGION'

that one has to keep translating it ceaselessly into action. One has to come up with the right organizations. These are not obvious at all.

In Korea, the Legion of Mary provided us with the apostles we sought. Let me tell you about them.

Back in 1952, as all of us in Kwangju were feverishly trying to put the vicariate back into one piece after the Red occupation, it suddenly began to dawn on us that the real storm was about to hit us — one to which the Red storm was but a prelude—a storm of souls.

With a thousand adult converts that year (instead of the 750 we were used to), it was quite obvious that the tide had turned in our favor. But the very force of it was threatening to overwhelm our small body of 8,000 Catholics, most of them converts themselves. We simply were not in a position to handle many more. We hadn't the funds, the plant or the personnel, lay or clerical. With one exception, the "Double Movement" — an organization in which each member was pledged to go out and beat the bushes until he got a prospective convert—all our organizations were devotional ones, or were connected with relief work. We had enough of these.

Our "action" groups, however, were bogging down in

talk and plain organizational muddle. There was far too much talk, not enough action. And when results were not immediately apparent, there was, as you might expect, discouragement.

### **Calls On The Legion**

On a visit to Japan that summer, I happened to be present when a very convincing Legionary was giving an extension talk at one of the U.S. Army bases. I already knew, of course, of the Legion's great work in China, but figured that the China situation was an unusual one with all sorts of special conditions operative.

Would the Legion work in Korea, was the question for us? Not, would the Legion work in China? It had not been tried in Korea.

I studied the Handbook, liked the way it stressed the apostolic without losing the stress from the devotional, and decided to give it a try. Perhaps what finally decided me was the fact that the Legion Handbook did not lend itself to any form of discouragement. It treated discouragement as practically a betrayal of the Legion spirit. Also, it kept the itch for "results" in its proper place.

Well, with a feeling that the Legion would fail like some of our other organizations, but determined not to be remiss in trying out an organization that

could make such a good case for itself — I organized three praesidia—one for women, one for men, and one mixed group—in 1953 in Mokpo, the main Catholic center in the vicariate.

I handpicked the membership carefully, choosing not outstanding Catholics but persons who seemed to have the basic humility, generosity and willingness to learn what the Handbook called for. It was the human virtues, not the religious ones, that seemed important at the outset, so far as I could judge from the Handbook. To ensure that the new Legionaries would follow the rules in all seriousness, I personally acted as Spiritual Director of all three praesidia. I was taking no chances, though I was just as green as they were. We had, moreover, to depend on English and Japanese texts.

### **The Problem of Punctuality**

There were dozens of rocks on which the Legion could flounder, but the one that bothered me most at first was the rock of punctuality. Though possessed of many virtues, the Koreans are not noted for being on time. And on this score alone, I was sure there would be tragedy.

One night, during a terrific hailstorm, thinking that the members could not possibly be present for the Legion meeting which was scheduled to take

place after Benediction, I sent word to the pastor to announce that the meeting would be postponed to the following evening.

After Benediction there was a knock on my door. It was Cecilia Won with *every* member of the women's praesidium in tow! "Bishop," she said, "you told us every meeting should begin on time . . . that there were to be no excuses for being late or for missing the meeting. Well, here we are."

This was the first "miracle" of the Legion in Korea. Prior to this, the Koreans had never been on time for anything in 4,000 years. With the Legion, a time-honored habit has gone by the board. Meetings are on time. I still can hardly believe it.

After about a year, I could not but remark to myself the tremendous change in the members. They had acquired a really high spirit of self-sacrifice, an almost tangible growth in holiness, and were functioning like a team of veterans. They were eager to expand. But I felt the time was not yet. Two years later, in 1956, I invited Father Edward MacElroy, a Columban who had been Spiritual Director of the Shanghai Curia until his expulsion, to look the groups over. He rated them 75 percent trained in the techniques and spirit of the Legion. "You can take the lid off," he said. "Let them expand."



## 'I CHOOSE THE LEGION'

### Statistics

The Legion has since spread to all eight vicariates in South Korea. Here are the statistics as of August, 1959: comitia — 6; curiae — 34; praesidia — 444; active members — 6,361; auxiliary members — 22,396.

Figures like these speak for themselves. The Legion is now the backbone of the lay apostolate in Korea, and other lay organizations benefit greatly from the presence within them of Legion-trained members. Korea has—thanks to the Legion—gone from a shortage of trained lay apostles to an army of them. Moreover, to an “army” that came just in time.

Back in 1952, you will recall, the Columban vicariate of Kwangju had a Catholic population nearing the 10,000 mark and 1,000 adult converts for the year. In Korea as a whole, there were then about 200,000 Catholics. The adult converts figure for the year (according to incomplete returns) was 7,292.

Look at the picture today.

Let's use the mid-summer, 1959, figures. Kwangju has 52,000 Catholics, and its annual report shows 7,123 adult converts. (This, it may be noted, is roughly about what South Korea had to show in 1952.) In South Korea as a whole, in 1959, Catholics numbered 417,079. The increase for the year was

62,236, and about 44,000 were adult converts.

More remarkable even than these remarkable gains is the fact that this progress could be made with, at best, 437 priests to guide it. The Sisters — of whom there are about 700— did their share, but remember, some 80 percent of the nuns had to give their attention to education and nursing. The bulk of the instruction load was carried by the lay catechists, of whom there were, conservatively, about 1,000.

### Excellent Performance

However, I would say, judging mainly from our experience in Kwangju — that the Legion today performs almost 50 percent of the total convert work, plus an even higher percentage of the instruction of Catholic children. Let's say, not to overestimate, 40 percent of the total convert work. It's all well nigh incredible when one considers that the Legion started to function generally in Korea only five years ago.

In my opinion, the Legion saved the situation. Without it, this tidal wave of converts would have atomized our tiny cores of “old” Catholics. And without it, far fewer converts would have been made.

Here's a small sample of Legion work. In the city of Mokpo, in one parish, three praesidia were responsible in

one year for 135 Protestants coming into the Church. This was only a part of their work.

One Korea priest assured me that, since he established the Legion, it had become almost impossible for anyone in his parish to become tepid. The Legionaries are constantly on the alert to help those in danger of drifting back into paganism. We have far fewer fallen-aways than in the past, despite the fact that we cannot give them the attention we used to. And last year, by actual count, only three in 100 of our Catholics missed their Easter Duty—thanks primarily to the activity of the Legion.

We have found that a mixed praesidium of men and women is, as a rule, the most efficient type. Also, we have found, it is best for a praesidium to draw its membership from a cross-section of people, rather than from any one class or type of people. We have quite a few women's groups in the Legion, as you might expect.

But we deliberately strive for a balance. Contrary to what some think, the Legion is essentially a masculine type of organization, and we aim to keep it that way. If I may say so, I think the Legion would, perhaps, have had greater success in the U.S. had priests done more to keep it a male organization.

### The Rule Must Be Kept

In Kwangju, as elsewhere, the hardest people to "sell" on the Legion were the priests. But once the Legion had proved itself, there was no further trouble. A few, at first, thought the Legion too meticulous in its adherence to its rules. As we went along, it became clear to us that when one rule is not kept, many of the others start to go, and before long that particular praesidium falls apart. It is of the utmost importance, of course, for the priest to keep closely in touch with the group.

It is just as important that he genuinely understand the Legion spirit. If the Spiritual Director does not accept the rules, or if he is not appreciative of Legion techniques and the course of training, he cannot hope to turn out true Legionaries.

I think I would blame most, if not all, of the failure of a praesidium on the Spiritual Director. And while saying that, I realize that in every sense the Spiritual Director could be a good priest, or a good missionary, if you prefer — yet be the last to direct a Legion group.

Conceivably, this kind of a Spiritual Director could be one of several types of person. He could, for instance, be the kind that wants the Legionaries chiefly for cleaning the church or fixing the altar. Or the kind

that thinks they should take over the secretarial chores of the parish or fund-raising. His kind, generally, would be all of those who forget that the Legion is basically a contact group. If it isn't out winning friends and influencing people toward God, a praesidium might as well die. Its field of action is the marketplace, not the sacristy.

In the long run, I would say, the Spiritual Director who half-uses his Legionaries is the greater menace. They have to be worked — all the time if possible at white heat. They have to be — prudently, of course — pushed to their limits. For the Legion is, fundamentally, a revolutionary thing, and this must be always taken into consideration.

### 'Revolutionary'

I have, I fear, now used a word — "revolutionary" — that could lead to endless complications. In some circles it is almost a "dirty" word, certainly one seldom used in Church matters, and you will not get a scientific analysis of it in your textbook of pastoral theology. I am using it here to mean — in the nature of a complete change, moreover, a change that is brought about quickly. But it has many meanings. I must refer you to that fascinating book, *The Anatomy of Revolution*, by Crane Brinton, a

Vintage Book published at \$1.35.

Now, I hold that to understand the lay apostolate, one must have a down-to-earth understanding of revolution. Both are human institutions concerned with change. And in both cases, certain human techniques are operative and indispensable.

Numbers will not solve our problems. Nor will quality of itself. There must be a scientific meshing, a chain reaction in which both numbers and quality are exploited to the full.

Brinton gives the parallel situation in political revolution on page 161.

"Their fewness is indeed one of the great sources of the extremists' strength," he notes. "Great numbers are almost as unwieldy in politics as on the battlefield . . . what counts is the ability to move swiftly, to make clear and final decisions, to push through to a goal . . . For such a purpose the active political group must be small. You cannot otherwise obtain the single-mindedness and devotion, the energy and discipline, necessary to defeat the moderates . . . The masses do not make revolutions . . . all were achieved by small, disciplined, principled, fanatical bodies."

### The 'Leaven'

Change "politics" to the lay apostolate, "moderates" to non-churchgoers, "fanatical" to ze-



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alous. Now, what the apostolate requires — from a *human* standpoint — is: a small, disciplined, zealous body that can be brought to a peak of single-mindedness and devotion. Theologically, you get what Our Lord called "leaven."

Next, in your numbers of all kinds (ordinary Catholics, non-Catholics and pagans of good will), you have the mass to be leavened, "flour" as it is called in the Gospel. Leaven has the capacity of changing this inert flour into bread, a different thing from both. When the small bodies meet the mass, there is movement. This is the desired effect whether one is talking about flour, revolution or the lay apostolate. The problem resolves itself into the production of leaven, and for this, one seems to have no choice but to work with small, not large, bodies.

It took me a while to get clear on where confraternities and sodalities and such groups figure in the picture. I believe they are basically conservative things, rarely apostolic in a revolutionary sense. They ensure public order in the practice of devotional exercises of a more or less private nature. They serve many worthwhile purposes, and no place should be without them. But one must not depend on them to carry

the fight, to act as "combat teams" in the expansion of the Church. They are "bread" rather than "leaven."

As well as the Legion, I would like to introduce the Jocists into Kwangju. But when the time is ripe. That may, in fact, be very shortly. There are a few other organizations that I also have in mind, but I will not elaborate here. There are, I might mention, at least a score of Catholic organizations in the U.S. — well-known and active — that I would not dream of introducing into my mission. They are either not suited to Korea or not sufficiently apostolic, perhaps because they were evolved in an era in which the Church was on the defensive.

One has to pick and choose. As a missionary bishop in a vicariate that has to run practically on zeal alone, I have to be careful of all new organizations that have either not proved themselves or have acquired a shopworn look in their use elsewhere.

As mentioned earlier, I hesitated about introducing the Legion. In all honesty, I can now say, after seven years of watching its growth, that I have no regrets. All in all, introducing the Legion may have been the best thing I have done since I went to Korea in 1933.



# *The Priest and the Psychologist*

He can help us

WILLIAM P. ANGERS, PH.D.

WE are living in an age of conflicts and tensions. After two global wars and with the ever-present threat of a third, it is no small wonder that people are searching for and seeking guidance for the maintenance of their stability and mental health. No doubt the two most prevalent professional groups sought for assistance are the clergy and those trained in human behavior (ranging from social workers to psychiatrists.)

However, it is not surprising to find conflicts and tensions existing even between these two groups. Perhaps part of the difficulty lies in the lack of a common denominator between the two; and/or it may be caused by the attitudes of some members of each group. Part of it may be ignorance of what each group has to offer the other. Whatever the cause—it can be remedied by opening the lines of communication between theologians and psychologists, because each group has much to offer the other. The school founded by Alfred Adler and known as *Individual*

*Psychology* particularly is in harmony with Catholic principles.

In the last years of his life, Adler said: "It seems to me that it will probably be the clergy . . . who will do the most to spread my psychology in the future." An Adlerian versed in the catechism and in theology, the Queen of the Sciences, can best appreciate what the pioneer psychologist meant by these words.

In order to present the case for Individual Psychology, it is necessary to state briefly a few of its tenets: (a) An Adlerian is optimistic about the recovery of patients. (b) The Adlerian does not keep the patient coming to him indefinitely for therapy, as he believes in as brief a treatment as the individual's mental illness will allow. (c) The Adlerian does not make the patient become entirely dependent on him, but encourages him to become independent so he will stop exploiting others and instead develop creativity. (d) Pre-marital counseling is encouraged so that a happy, productive, lasting marriage will result.

(e) Parents are advised to

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avoid pampering children and to encourage their children to independence so that mutual respect will result. (f) School children are trained to be productive individuals who have a responsibility to the school, the community, and society. (g) In fact, everyone is encouraged to be creative, productive, and to develop social interest or feeling to the fullest. Carried to its logical conclusion this leads to experiencing a sense of communion with the Divine.

### A Matrix Of Psychologies

When these principles are understood in the Catholic framework, the way to a devout life is possible, and under the direction of a skilled confessor even obtainable. Yet of all the schools of psychology, Adlerianism is the one that has been given the least attention by theologians as well as psychologists. Adler's psychology is falsely summed up as "striving for superiority" in the sense of vanity. However, the true fact is that vanity was condemned by Adler as strongly as it is by theologians.

But the surprising thing is that many schools of psychology have cast their molds from the tenets of Alfred Adler. In fact, this has been done so much that it caused the head of the School of Psychology at Harvard University, in reviewing the brilliant exposition of

Individual Psychology by the Ansbacher, to entitle his paper, "Is Alfred Adler Alive Today?"

Since Individual Psychology in its sphere is true to life as religion is true to life, let us consider the clergyman and the individual psychologist.

Naturally, the roles of the clergyman and the therapist are similar in some ways while different in others. Both are vitally concerned with the well-being of the individual: the psychologist is interested in a person's mental health whereas the clergyman is primarily concerned with a person's spiritual health. The therapist delves into the patient's relationships with himself as they relate to his fellow-beings; the spiritual director is concerned with the person's relationship with others in a moral sense and in his relationship with God. One is interested in the natural order of activity; the other in the supernatural realm.

Among the differences are the following: the psychologist is interested in the psychological causes of his patient's misbehavior; the clergyman, while interested in causes, is more directly concerned with the recital, contrition for, and forgiveness of the penitent's misdeeds. The therapist and the patient sit on chairs to discuss the patient's problems. The goal is to assist the patient to



understand himself so that he will learn to live a normal, healthy, whole life and not just a distorted part of it. In the priest-penitent relationship, the penitent kneels on a bench and gives a numerical recital of his misdeeds to a duly ordained priest who is seated on the other side of a draped screen. The priest, as confessor, acts as the mediator between God and the penitent, and *vice versa*.

## Sacramental Power

Another striking—and most important—difference is that the priest is the only authorized person, through the sacrament of penance, who can remove guilt feelings resulting from sins actually committed and absolve the penitent. His power comes from God through the sacrament of Holy Orders, when He said: "Whose sins you shall forgive, they are forgiven; whose sins you shall retain, they are retained." No individual outside the priesthood has a right to take this task upon himself.

However, irrational guilt feelings are in the realm of both the confessor and the psychotherapist. Guilt feelings which are used as an excuse by the person to maintain a faulty "life-style" are within the domain of the individual psychologist.

In preparation for the confessional, the penitent has a set form, the examination of con-

science, which he follows in the seeking of God's mercy and forgiveness, whereas there is no particular preparation for a therapy consultation. The patient tells in his own way what is troubling him.

In confession, a penitent mentions that he is sorry for past sins; in fact, this must be done in some instances for him to receive absolution. An individual psychologist, however, goes back over a person's past life only as far as is necessary to obtain the *life-style* or pattern of behavior in order to determine its purposiveness in serving the mistaken goal of the patient.

In the penitent-priest relationship, the penitent is aware that he is confessing his sins to a higher authority—God's representative; whereas when a patient has a consultation with an Adlerian, he is speaking to an equal in a face-to-face situation. In both cases, the cooperation of the individual is needed: in the first instance, for contrition in begging God's mercy, forgiveness, and his holy graces providing there is also a firm resolution not to repeat the sin(s); and in the second instance, for the satisfactory resolution of the patient's personal conflicts in order to lead a more normal, healthy existence and, in some cases, a holier life.

(The writer is convinced that

in certain patients God *permits* conflicts, tensions, maladjustments and/or neuroses to draw an individual closer to His all-abiding, all-consuming, and all-embracing love. In resolving their problems, many patients are led to holier lives. Some patients scrape the depths of hell only to soar to the heights of Heaven once they are able to understand themselves and work towards their real goal.)

## Toward A Better Understanding

In the last several years, priests have been concerned about other ways of reaching their flocks, about bringing them closer to God. Perhaps a knowledge and comprehension of Individual Psychology, so closely allied in the practical realm with the teachings of the Church, would be part of the answer to fostering a better understanding between the laity and the clergy. This could be achieved by instituting more psychology courses in seminaries (which is in keeping with the wishes of the late Pius XII) as well as in seminars and workshops outside the seminaries.

Another part of the answer may be an integration of the two disciplines so that Catholic philosophy and theology could be complemented by a sound psychology such as Adlerianism. Using tenets of psychology as well as religion, the clergy

could more easily present a better appreciation and understanding of the faith to the laity. The psychologist, armed with a better knowledge of religion, would offer his patients a better understanding of living a whole and complete life, including the spiritual.

A third part of the answer might lie in cooperation between the priest and the psychologist and/or psychotherapist. The priest can assist the therapist to a better understanding of moral values as well as a comprehension of the spiritual life, while the therapist helps the clergyman to a better understanding of his penitents so that by the union a deeper, more penetrating comprehension of the total personalities involved results.

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# Hypnosis

A few facts

ROBERT P. ODENWALD, M.D., F.A.P.A.

**T**HE high-pressure secretary-treasurer of a large corporation came into my office complaining that he found himself unable to sign his name to any paper in the presence of others. This was an extreme handicap for him, for his duties required that he sign all important documents for the company throughout the day. In hypnosis, he was given the suggestion that when he signed his name, he did not see anyone else in the room. In this way, he was soon able to carry on his executive functions without difficulty.

A woman patient reported that she was unable to sleep at night, or sleeping only in catnaps. She, too, was hypnotized and given the suggestion that, just as she is able to relax in the doctor's office and go into a sleep-like trance state, so she would be able to sleep at home. After a few hypnotic sessions, normal sleep was restored.

A married woman appeared for treatment, suffering from an acute depression. She could give no reason for the depression; the marriage was regarded as a normal one; the couple had two healthy children. She displayed considerable anxiety and some hysterical behavior. Under hypnosis she revealed

that the onset of her depression coincided with a cold. Since it was hard to explain the depression as arising from a mere cold, further inquiry under hypnosis was made as to where and how she may have gotten the cold. The cold had first appeared on the day following the funeral of her best woman friend, who had died suddenly of a heart attack. On recognizing this fact and her unusually close attachment to this friend (which was also of an unconscious homosexual nature), the patient slowly recovered.

It must be understood that the above indicate only part of the psychiatric treatment involved.

## What Is Hypnosis?

In its simplest form, hypnosis is a psychological condition in which a person is able to accept suggestions. Webster goes further in stating that hypnosis is a state resembling normal sleep, differing in being induced by the suggestions and operations of the hypnotizer, with whom the hypnotized subject remains in rapport, responsive to his suggestions. Anesthesia, blindness, hallucinations and paralysis may be induced in this way, and suggestions of curative value may also be accepted.

Suggestions given under hyp-



nosis, to be carried out after the subject has been awakened, are called post-hypnotic suggestions. Often the awakened subject does not remember what occurred during hypnosis, though he may still execute the post-hypnotic suggestion. Hypnosis is induced by suggesting sleep to the subject or by applying monotonous sensory stimulation, such as having him stare steadily at a bright object held before his forehead, while the hypnotizer maintains rapport by oral suggestion. Very susceptible subjects who have been frequently hypnotized may spontaneously drop into self-hypnosis. Thus Webster.

A standard medical dictionary refers to hypnosis as an artificially induced state or condition resembling deep sleep, or a trance-like state in which the subject is highly susceptible to suggestion, and responds readily to the commands of others. The subject's attention is intensely concentrated on the suggested idea, but he is oblivious to all outside impressions except the commands or suggestions of the hypnotizer.

From the psychological point of view, the hypnotic state is essentially a *controlled* dissociative reaction. For the layman, the dissociative reaction can be exemplified in such common phenomena as dreams, amnesia, fugue states, the ecstasies, snake worship, voodoo,

trances and possessions of certain primitive peoples, and in our own civilization, the use of rhythmic drumming and bodily movements in the recent craze for "rock 'n roll."

## No Power Required

No special natural (or supernatural) powers are required either in the hypnotist or in the hypnotic subject. Hypnosis is so easy to learn that, given a susceptible subject, almost anyone can become a successful hypnotist. This has its dangers. There are all-too-many unprofessional hypnotist-performers giving public exhibitions of hypnosis as a "show." One might almost say that at times hypnosis has had to bear the onus of being a "racket." There are many completely unscientific books, pamphlets, lectures and so-called courses on the subject, and advertisements stare us in the face advising us to "Let hypnotism help you!" "Lose weight by hypnosis!" "Gain weight by hypnosis!" "Divorce is not the answer!"

But there is another and a far brighter side to the picture. Hypnosis has been used widely for a considerable time in Europe and in this country in the treatment of certain emotional or psychoneurotic illnesses. It has been found successful in relaxing a patient, in overcoming insomnia, in getting rid of phobias, in controlling obesity, in helping to break the smoking habit.

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Just recently, in 1958, after a thoroughgoing 2-year study, the American Medical Association, Council on Mental Health came to the following conclusion: "Hypnosis has a recognized place in the medical armamentarium, and is a useful technique in the treatment of certain illnesses when employed by qualified medical and dental personnel." In the same year, the American Society of Clinical Hypnosis was founded. This is a professional group of doctors, dentists, and psychologists who use hypnosis as a tool in their treatment. It is estimated that by early 1960 some six thousand doctors and four thousand dentists throughout the United States were using hypnosis in some way as an adjunct of treatment.

### **Analgesic Possibilities**

Hypnosis has an analgesic or pain-deadening effect. To relieve pain without having to resort to strong habit-forming drugs such as opium derivatives is always worth the attempt, and today interesting work in this respect is being done with some cancer patients, and some excellent results have been achieved. So, too, in childbirth. Dentists turn to hypnosis to relieve both the pain of tooth extraction and the tension that so many persons experience in connection with dental treatment.

Hypnosis has become a valuable asset for the psychiatrist,

too. Excellent results have been achieved in many cases in children's bed-wetting, in obesity, in alcoholism, and in many other neurotic and psychogenic conditions. The psychiatrist finds that in a few hypnotic sessions he may be able to restore the normal activities of a person who may have been prevented by emotional difficulties from working in such a way as to provide a living for the support of his family. For some 30 years, I have used hypnosis in my psychiatric practice and found it to be a valuable asset and a useful adjunct to psychotherapy.

### **'Abreaction'**

In psychotherapy, the aim of the so-called "cathartic method," whether or not hypnosis enters into it, is "abreaction." It has been found that the entry into consciousness of memories, fantasies, daydreams, and emotional experiences enables the patient to face them and deal with them. He comes to realize that they are less harmful and disturbing than he imagined. He is made to live over again, as it were, the events of his past life which, because they were hurtful (traumatic), were not completely digested, and so were forgotten or suppressed.

Lived through once again in the psychotherapeutic session, the original experiences become "abreacted," together with the emotional components which are

the causes of the neurotic state. "Abreaction," then, is the discharge of an emotion which may manifest itself in anger, wrath, tears, hostility, disgust, or what is called "acting-out."

However, often patients are too inhibited to be able to talk freely about their past memories or to come up with free associations to these memories. Such patients often react favorably in hypnosis, making it possible for the psychotherapeutic treatment to get under way promptly.

Two methods are in use: 1) the psychoanalytic concept; or 2) what is known as "hypnotic revivification," by which we mean, suggesting to the patient that he reproduce childhood and adolescent situations, so that he may live over again, in hypnosis, those parts of his past which cause his emotional difficulties. Similarly, forgotten dreams and fantasies may be recalled.

### Safeguards Necessary

In psychiatry, as in medicine, there must be definite safeguards before hypnosis is used. Thus, no one should be hypnotized who has not first had a thorough medical examination and diagnosis.

There are a great number of popular misconceptions as to hypnosis and its legitimate use. Many of these misconceptions have been proved to be mere superstitions. Probably all my readers have heard of some girl who insists on marrying a man,

perhaps one much older than she, against the wishes of her parents. She is then supposed to have been "hypnotized" by him. Sometimes a legal defense is presented, in the form of insisting that the crime or wrongdoing done in the waking state was the result of the perpetrator's having been hypnotized. People still profess to believe that hypnosis "weakens the will," or that it can be used for immoral purposes, or that crime can be successfully suggested in the hypnotic state. All this has been thoroughly disproved through scientific experimentation.

Yet rumors still abound that by hypnosis, people have had it suggested to them to make lavish presents or to donate great sums of money, or to change their will in a particular person's favor. As an answer to these and similar charges, let me state unequivocally that *without resort to drugs or anesthesia* it is practically impossible to hypnotize an average intelligent person, *without the consent of the person*; you cannot hypnotize a person against his will.

### Lowered Resistance

We must bear in mind that a hypnotized person is not a person without a will, although he is a person with a lowered resistance to suggestion or commands. There is consequently no danger that under hypnosis a religious man or woman will



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curse God or Christ or renounce his faith, or commit any immoral act which would not be committed by him in the conscious state. The hypnotized subject is not unconscious; he will do nothing in hypnosis that is contrary to the moral or basic principles of his own personality.

Since hypnosis is a state of narrowed attention and increased suggestibility, it is a dangerous instrument in the hands of the amateur. It should, I repeat, never be used for entertainment purposes. Also, no organic disease can be cured by hypnosis. On the contrary, by being able to eliminate or lessen the consciousness of pain, the hypnotizer runs the danger of passing over some symptom which, if properly evaluated, might lead to proper diagnosis and early treatment that might save a life. In the hypnotic state, a heart attack, for example, may be undetected, or an internal cancerous growth may pass unnoticed.

The medical practitioner must have a good understanding of the psychodynamics of the personality, to avoid hypnotizing some pre-psychotic patient who, in hypnosis, may develop a full-fledged psychotic condition. The well trained psychiatrist knows that there are symptoms, such as compulsion or phobia, which, though they may be distressing, must be retained, because they serve the person making use of

them, as a defense mechanism. Once these defense mechanisms are removed, you may find yourself with a patient on your hands ready for a mental hospital.

### Amateurs Beware!

This explains why a lay hypnotist should never try to *treat* even a seemingly healthy person. It is well known, for example, that some obese persons have a pathological compulsion to eat. If this compulsion to eat is taken away from them, it may be replaced by a compulsion to drink alcohol, and if this is taken away, it may be compensated for by addiction to barbiturates or opium derivatives. A lay hypnotist is simply not able to recognize the early stages of insidious disease, such as cancer or tuberculosis. What appears like a pain in the back may be caused by a tumor of the kidneys, that may or may not be malignant.

Some cities and states by statute limit the use of hypnosis to the medical and dental profession. Wisconsin has a state law that a lay hypnotist is practicing medicine without a license, with the penalties that pertain to that offense.

It goes without saying that there is no ethical contradiction in the use of hypnosis by a well-instructed and well-trained medical or dental practitioner or psychologist or psychiatrist who uses it with full know-

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ledge of its possibilities and its dangers.

For the priest, a case of scrupulosity removed by hypnosis may be of special interest. It was found that underlying the scrupulous personality, there was a deep-seated depression. This was relieved in hypnotic session. The patient revealed that unconsciously he wished to do away with himself and that

only his religious beliefs prevented him from taking this dire step. If, in hypnosis, you take away a man's scrupulosity, he may lose his faith — the last thing he clings to in order to live. In such a case, hypnosis must be stopped; were it allowed to remove the religious restriction, this would be tantamount to giving the person permission to commit suicide.



## Faith or Fanaticism?

Because of her husband's religion, a mother of five children died last July in England. She refused to the last the blood transfusion that could have saved her life.

"My wife's decision was a shining example as an act of faith," said Henry Humphries, a member of the Jehovah Witnesses sect which frowns on blood transfusions.

Mrs. Humphries, 37, died two days after being injured when her husband's motorcycle and sidecar were in a collision with a truck. Their youngest child, Russell, one, was killed in the smashup and their son Richard, 3, still is in a hospital with head injuries.

"The surgeon told me that if my wife was given a blood transfusion she would probably live and if she did not have one she would probably die," Humphries said. He escaped unhurt from the accident.

# *'Wasn't It the Grand Wake!'*

Better the funeral home

JOHN E. LEONARD

THE parlor was crowded. Some of the women had been there since noon. Even though it was now near nine o'clock in the evening they showed no sign of leaving. Sandwiches had been served intermittently to assuage any hunger for food. But the more immediate hunger seemed to be for talk, any kind of talk.

The conversation had to do with many things. It ranged from clothes, television programs, neighbors, the condition of the room in which they were making their comments, the furniture which was supporting them, to the dust that could be seen here and there, and the intrusion of the priest who abruptly stopped their interesting anecdotes by suggesting the recitation of the Rosary. "After all, how often do we have this opportunity to get together?"

In the back room, which in this instance was the kitchen, the men had gathered to discuss whatever men discuss when their wives are in another room. The fact that the priest

had come and gone disturbed them not at all. In fact, nobody told them (or dared to). This was an occasion on which liquor was available — ad infinitum — and the sandwiches were left in the corner. But then how often are men offered the opportunity of discussing their problems in the intimacy of what amounts to a men's club, with no membership dues demanded, and no chits required to be signed for refreshments?

The reason for this remarkable assemblage was lying in a coffin — in the parlor. She was an elderly woman who had many friends. She lived with her son and his wife for the past ten years, since her husband had died. Ten or 20 years ago that was the acceptable custom for paying suitable attention to the lately deceased. Anything less than open house in the home of the deceased was to show dishonor to the "remains." The guests left only when the liquor and food and conversations had run their inevitable course. Whether it was midnight or three or four o'clock in the morning made no difference. They departed at their pleasure and when they

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decided they were still able to navigate.

Some would even quote Scripture for their purpose: "Lay out thy bread and thy wine upon the burial of a just man, and do not eat and drink thereof with the wicked" (Tobias 4:18). To what extremes that quotation has been pushed!

The immediate family who lived in the house and felt compelled to supply what were considered the necessities had no choice. Grief-stricken as they were, they still had to take care of the "professional mourners." The fact that they had to be up early in the morning for the funeral Mass mattered not at all to anyone. This was what was expected.

They found it difficult to follow the advice of Ecclesiasticus (39:16-22); "My son, shed tears for one who is dead with wailing and bitter lament; as is only proper, prepare the body, absent not yourself from his burial. Weeping bitterly, mourning fully, pay your tribute of sorrow, as he deserves, one or two days, to prevent gossip; then compose yourself after your grief, for grief can bring on an extremity and heartache destroy one's health . . . Remember that his fate will also be yours; for him it was yesterday, for you today."

### **The Funeral Parlor**

Hence why the objection to the removal of a Catholic body

to a Catholic funeral home — as suggested in the April *PRIEST*? To those who can remember the abuses associated with a so-called Catholic wake at home, the funeral parlor is the best thing that has happened to the grieving survivors. A funeral company can have a spokesman announce that all visitors must leave by 10 or 11:00 P.M. In no way does this show disrespect to the deceased. Actually, it is showing consideration for those who are truly sorrowing. The absence of refreshments helps the mourners, sincere and otherwise, direct their attention to the principal reason for their being there and remove the temptation to "celebrate" until the early hours of the morning.

The suggestion by the author of the same article that the remains be transferred on the second night to the church may be in order in some small, very small parishes — even though the first night at home would encourage all the abuses of the past. Such a practice would be completely impossible in large city parishes. There are times when a deceased priest of the parish has difficulty in making it, because of conflicting ceremonies, etc.

The modern funeral parlor is a step in the right direction. Hangers-on have to go home at the appointed time. Nosey

## 'WASN'T IT THE GRAND WAKE!'

neighbors have no opportunity to sit in criticism on the house of the deceased. Refreshments are completely out of order—and happily non-existent. When the priest arrives to say the Rosary, everyone joins in — there is nothing else to do. Paganism is not fostered — it is completely outlawed. And no one will leave in the early or late hours of the morning say-

ing: "Wasn't that a *GOOD* wake?"

It is in order to add that the Ceremonial of the Church directs that not only should the body be decently laid out, but that a light should be kept burning, and if possible a cross should be placed in the hands, and occasionally the body should be sprinkled with holy water.



## 'Slim Pickings'

It is almost impossible to convert Moslems. They believe Christ announced Mohammed their founder. Hence, for the Moslem to become Christian is like a Christian becoming a Jew. For example, in the Sahara Vicariate which is called Ghardaia, there are one million souls. Within the last twelve months despite 35 charitable institutions and 250,000 consultations, our 55 priests and 143 sisters have made only 3 converts.  
—*Mission.*

# *The Litany of the Most Precious Blood*

EDWIN G. KAISER, C.P.P.S., S.T.D.

Recently approved

ON February 24, 1960 the Sacred Congregation of Rites approved a litany of the Most Precious Blood for public and private recitation in the following words:

"In his desire to see the cult of the Most Precious Blood of Christ, the Immaculate Lamb by Whom we were redeemed, grow from day to day, His Holiness, our Pontiff, Pope John XXIII, has deigned to approve the said litany, composed and given above by the Sacred Congregation of Rites. And he has granted that it be published and placed in the Roman Ritual under title XI, after the Litany of the Most Sacred Heart of Jesus, for both public and private use in the entire Catholic world by the faithful."

On March 3, 1960 the following statement from the Sacred Apostolic Penitentiary, Office for indulgences gave the official approval of the indulgences with which the "Litany of the Most Precious Blood of our Lord Jesus Christ is enriched":

"His Holiness, our Pontiff John XXIII by Divine Provi-

dence Pope, has deigned to grant the following indulgences: 1) a partial indulgence of seven years can be gained by the faithful who devoutly and with contrition at least in their hearts, recite the Litany with the versicle and prayer as given above;

2) a plenary indulgence can be gained under the usual conditions by the faithful once a month provided they recite the same piously every day for an entire month. This present grant is in perpetuity, even without the formality of Apostolic Letters."

The approval of this Litany of the Most Precious Blood is one of the most significant acts of the Sovereign Pontiffs in the history of the Devotion to the Price of our Redemption. In the documentation of the devotion, so essential for its theological presentation, this papal decision ranks with the approval of the Feast of the Precious Blood, the approval of the societies of the Precious Blood (and their rule and constitutions), and the canonization of the great Founder, Saint Gaspar del Bufalo. It is a most authoritative decision, even though it may not be strictly

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*Father Kaiser writes from St. Joseph's College, Rensselaer, Indiana.*



## THE LITANY OF THE MOST PRECIOUS BLOOD

and technically an infallible one. Not only a safe guide for the faithful in their prayer, it is particularly a guide for the theologian who presents the Precious Blood doctrine and the spiritual director who inculcates its devotional practice. All who are conscious of the Church's almost jealous concern for correctness of public worship, will appreciate the meaning of the decisions involved in the approval of the Litany of the Most Precious Blood.

The reason is evident: the law of prayer is the law of faith. The devotion to the Most Precious Blood is now officially placed in the prayer of the Church on a par with the devotion to the Holy Name and to the Sacred Heart.

Differing as it does from any previous forms, of which there are many, this new Litany of the Precious Blood has been composed under the special direction of the Sacred Congregation and the benign supervision of the Sovereign Pontiff himself. His personal interest in the devotion to the Precious Blood, evidenced in so many ways, hastened the work which led to the indulgencing of the prayer and its insertion in the Roman Ritual.

### The Pattern

There is a degree of conformity of pattern in all the approved litanies, of which there are

now six approved for public recitation. (There are various forms of the Litany of All Saints: it is used in the rite of ordination, in certain solemn processions, in the Paschal Vigil, and in the prayers for the dying. In consequence it is the most solemn and diverse.) All the litanies begin with the sacred plea for mercy and pardon:

Kyrie, eleison,  
Christe, eleison,  
Kyrie, eleison.

There follows the simple invocation:

Christe, audi nos.  
Christe, exaudi nos.

In the Litany of the Holy Name, the invocation is *Jesu, audi nos; Jesu exaudi nos*. The Litany of All Saints for the Dying omits this invocation altogether.

Next follows the fourfold invocation begging each of the three divine persons for mercy, and closing with the appeal to the Holy Trinity, One God:

Pater de caelis, Deus, miserere nobis.

Fili, Redemptor mundi, Deus, miserere nobis.

Spiritus Sancte, Deus, miserere nobis.

All the litanies (except the much abbreviated form of the Litany of All Saints for the Dying, which has neither the invocation of the divine persons nor the *Agnus Dei, qui tollis peccata mundi*) close the invocations

# CCS is proud to announce the final total for the DIOCESE OF BROOKLYN

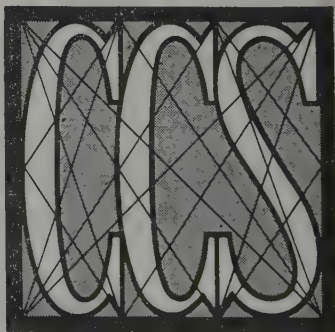
**While the Brooklyn campaign was underway,  
fund drives throughout the United States. Listed**

## CAMPAIGN

	GOAL	SUBSCRIBED
Diocese of Steubenville, Steubenville, Ohio	\$ 500,000	\$ 777,274
St. Joseph's Hospital, Fort Wayne, Indiana	\$1,500,000	\$1,628,464
Dominican Sisters of Newburgh, Newburgh, New York	\$ 750,000/ 1,000,000	\$1,300,000
Maria Stein Retreat House, Maria Stein, Ohio	\$ 250,000	\$ 272,584
Franciscan Fathers Novitiate Fund, Mt. St. Francis, Indiana	\$ 500,000	\$ 584,180
Diocese of Miami, Miami, Florida	\$ 850,000	\$ 975,000
St. Joseph, Derry, Pennsylvania	\$ 75,000	\$ 109,075
Assumption, Muskogee, Oklahoma	\$ 50,000	\$ 55,009
Immaculate Heart of Mary, Chicago, Illinois	\$ 300,000	\$ 353,523
Our Holy Redeemer, Freeport, New York	\$ 400,000	\$ 493,823
Our Lady of the Assumption, Bronx, New York	\$ 350,000	\$ 619,193

**Campaigns were conducted in the following  
parishes to increase weekly parochial income:**

St. James, Kansas City, Missouri  
Blessed Sacrament, Seattle, Washington  
Immaculate Conception, Montgomery,  
West Virginia  
Our Lady of Mt. Carmel, Logan, W. Va.  
Our Lady of Good Counsel, Inwood, N. Y.  
Sacred Heart, Fort Madison, Iowa  
St. Clare, Essex, Maryland



GOAL: \$20,000,000

# CAMPAIGN

**SUBSCRIBED: \$37,746,099**

also privileged to conduct numerous other  
a cross-section of some of these campaigns:

CAMPAIGN	GOAL	SUBSCRIBED
Our Lady Queen of Peace, LaMarque, Texas	\$ 100,000	\$ 149,892
St. Anne, Lawrence, Massachusetts	\$ 125,000	\$ 148,676
St. Gertrude, Lebanon, Pennsylvania	\$ 85,000	\$ 124,865
St. John the Evangelist, Denver, Colorado	\$ 160,000	\$ 162,171
St. Mary, Guthrie, Oklahoma	\$ 50,000	\$ 51,144
St. Patrick, Butler, Missouri	\$ 25,000	\$ 26,040
St. Thomas More, Amelia, Ohio	\$ 150,000	\$ 177,930
St. Boniface Martyr, Sea Cliff, New York	\$ 250,000	\$ 308,197
St. Josaphat, Chicago, Illinois	\$ 200,000	\$ 200,827
St. Patrick, West Scranton, Pennsylvania	\$ 200,000	\$ 241,412
Holy Rosary, Clinton, Missouri	\$ 40,000	\$ 48,184
Our Lady of Lourdes, Hitchcock, Texas	\$ 75,000	\$ 100,520

## Community Counselling Service, Inc.

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SAN FRANCISCO, CALIF.

ST. LOUIS, MISSOURI

SEATTLE, WASHINGTON

*You may call, or wire us collect.*



and petitions with the impressive

*Agnus Dei, qui tollis peccata mundi, parce nobis Domine.*

*Agnus Dei, qui tollis peccata mundi, exaudi nos Domine.*

*Agnus Dei, qui tollis peccata mundi, miserere nobis.*

In the Litany of All Saints the plea for mercy is repeated after the *Agnus Dei*, and in the Litany of the Holy Name the *Jesu, audi nos; Jesu, exaudi nos*, are repeated after the *Agnus Dei* likewise.

Within this magnificent framework, which is a humble prostration of soul before the all-merciful Christ, the most varied invocations and petitions are sent heavenward. All within the articulate unity of the Church: there is invocation, petition, with the constant chorus or response! All heaven is summoned. All needs of earth are pleaded. Supreme adoration mingles with humblest petition.

### The Deeper Meaning

The new litany is placed next to that of the *Sacred Heart*. Implied is the equality of the three, *Holy Name, Sacred Heart, Precious Blood*. The indulgences, of course, are the same. There is a considerable organizational or structural similarity. However, we must caution that this structure is not set up with a rigid formal logic in mind. There is in all these prayers something of the heart.

There is a certain freedom of form. But there is a deep though simple sequence of meaning, which we plan to explain.

There are 24 invocations of the Blood of Christ. The first three are basic to the whole order of Redemption through Blood. We call upon the Blood of the Only Begotten Son of the Eternal Father, who is true God, to save us. We ask the Divine Word made man to save us. We ask the Blood of the New and Eternal Testament, which is the Blood of Christ's priesthood, to save us. Thus we refer to the most fundamental dogma of our Redemption. Christ the Son of God, the Word made man, redeemed us through the Blood of the New and Eternal Testament.

The next four invocations refer to the Blood shed in the Passion and Death of Christ. We note at once that there is no reference to the Blood shed in the sacred Circumcision. With stark simplicity the whole life and death of Christ and His work of satisfaction, merit, redemption (in the more narrow and specific sense) are summed up in the great climax of Passion and Death. There is a simplicity and finality, an avoidance of horror-emphasis, a deep sentiment of reality in these straightforward Latin forms: *in agonia decurrens in terram, in flagellatione proflu-*

## THE LITANY OF THE MOST PRECIOUS BLOOD

*ens, in coronatione spinarum emanans, in Cruce effusus.*

The fruits and effects of the shedding of the Blood are referred to in the following invocations: the first four are the most general effects: the Blood is the price paid for our salvation. Through the Blood alone is sin remitted. Through the Blood we have the Eucharist, food and drink for our souls. Through the Blood the abundant stream of divine mercy, particularly in the sacraments, flows to us. More specifically, these invocations call to mind the necessity of the Precious Blood: for salvation, for pardon, for the Eucharist, for the whole work of divine mercy.

The next five invocations deal with the tremendous power of the Precious Blood. It is the Blood of Christ, Victor over all the forces of evil. The very devils were crushed by the power of the Blood. It gives martyrs their courage, confessors their strength. From it flows all the purity of virgins. Summarily, these three include all who are saved and brought to eternal life: martyrs, confessors, virgins. The Blood is the help (*robur*, the Latin, is much clearer) of those in peril. All the inner strength which sustains man in his frailty is from the Blood.

### Consoling Invocations

The six invocations which follow refer to the tenderness

and consolation, the sweetness and hope which come from the Blood of the Savior: relief to the burdened, solace to those in sorrow, hope of the penitent, consolation of the dying, the Blood brings peace of soul and tenderness of heart to all. It is the pledge of life eternal.

The last two invocations note the ultimate triumph of the Precious Blood. Not only does the Blood free souls from the depths of purgatory, it gathers all the redeemed who have made use of its graces and finally presents them to the Father. The great High Priest of the New and Eternal Testament is most worthy of every glory and honor. This is the eternal fulfillment of His work of Redemption in the celestial priesthood through which Christ reigns in glory evermore.

The versicle: "You have redeemed us, O Lord, in Your Blood," and the response, "And made us, for our God, a kingdom," suggest the Apocalyptic "To him who has loved us, and washed us from our sins in his own blood, and made us to be a kingdom, and priests to God his Father — to him belong glory and dominion forever and ever. Amen." (Ap. 1, 5ff)

Versicle, response, prayer are calculated to raise the heart to the realm of the heavenly Promise, for after the evils of the present life we hope to enjoy the fruits of the Precious

## THE PRIEST

Blood in eternity forever. In a grand and mysterious way, which is the object of much theological investigation and discussion, the very happiness of eternal bliss will be linked with the Blood of Redemption.

One cannot fail to note how this Litany with versicle and prayer is a summary of the theology of Redemption. It is a synthesis, very brief indeed, of the Mystery of Christ, the Redeemer. It sets forth the basic dogma of Redemption through the Blood of the God-Man, Priest of the New and Eternal Testament. It presents the picture of the Passion and Death, and calls to mind the fruits of the Redemption in this life and the next. The Eternal Word became man, redeemed us by His Blood whose fruits come to us in the Church particularly in the Holy Eucharist. Final fruition is in and through the Christ of Glory. A new and Eternal Testament implies an eternal celestial priesthood in and through which Christ is given all honor and glory.

### 'Salva Nos!'

There are many points to note about the Litany as a whole, the stark splendor of its idiom, its mingling of the stern and gentle, its mixture of humble sorrow and lofty hope, its truly earnest and serious sweetness and tenderness. We cannot fail to discern the dynamic of word and thought in

the original Latin text, which the translation bravely attempts to reach. Unlike the other litanies, the Litany has the response *Salva nos* instead of *Miserere nobis*. This response clearly avoids the hazard of stressing the negative (some have noted that in certain pictorial representations, the devotion to the Precious Blood is slanted toward the shielding from harm of a material kind. Stress of the Old Testament thought readily leads to such an attitude, particularly the emphasis of the liberation of the Jewish people). *Salva nos* very clearly means "bring to us the entire multiple good of salvation in this life and the next." "Shield us from every evil by bringing us to the eternal good."

Neither this Litany nor any of the prayers of the Church can dispense with the work of the theologian who must study and explain them. But the effort of the theologian is greatly furthered by careful study of any prayer forms, and the theologian neglects them only at the risk of serious error. In this prayer what seems to the writer most striking is the fact that the Precious Blood is directly addressed as a Person. Almost without exception the prayers of the devotion to the Precious Blood avoid such a form (the writer is aware of only one or other instance of



## THE LITANY OF THE MOST PRECIOUS BLOOD

the prayer to the Blood as to the Person). It is true of course that the very nature of a litany rather suggests such an approach. Nevertheless the form is clear: "Blood of Christ . . . Save us!"

Perhaps we have here a kindly directive for a somewhat different approach in our theology of the Precious Blood. Without suggesting that the already approved forms of prayer be revised (not at all) or be deprived of their force, we might well take this directive into account. Perhaps we have stressed not too much, but too narrowly, the devotion to the "part of the Sacred Humanity." By addressing ourselves to the

Blood we appeal to the Redeemer Himself in His Mystery of Salvation. The Blood is far more than the infinitely adorable "object." It means the Savior Himself in the shedding of Blood and the total work of Salvation in time and eternity. It means the Mediator, in His entire work, in mystery of Passion and Death, in Mystery-presence of sacramental-sacrificial life, in eternal priesthood. More than ever we must stress the devotion as cultal, sacrificial. It is the devotion to Christ, the Mediator-Priest, who truly wrought eternal Redemption. Providentially the recent Apostolic Letter of John XXIII tells us how essential the devotion is.



### The Red Flag

"Communism is my elixir of life. I want to see with my own eyes within my own lifetime the Red Flag flying over the whole planet." — Nikita Khrushchev to the Austrians, June 1960.

# Silence Is the Secret

HERMES KREILKAMP, O.F.M.Cap.

An effective  
apostolate

OUR Holy Father has spoken frequently on the priesthood during the past year. Every time he has given proof of his practical genius and wisdom. On the occasion of his meeting the Congress of the Apostolic Union of the Clergy in March, 1959, after encouraging priests to be men of God he gave them two words of advice: love Christ and love silence!

What has silence to do with the love of Christ? He said it is the safest protection for all priestly virtues, especially chastity and charity. He called it, moreover, the safeguard of efficiency in pastoral work. A bit of reflection on his words of advice reveals the depth of his insight into the needs and problems of a priest living in the contemporary scene.

The priesthood, it would seem, is one of the great concerns of our present Holy Father. His very first, inaugural words took a distinctly pastoral approach. Time and again this past year he has spoken on the priesthood whenever there was an opportunity to do so. His first full-length encyclical deals precisely with the priesthood.

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God knows, there are serious reasons for this sacred preoccupation.

Speaking to the Union of the Clergy in Rome this spring, he declared it afforded him great consolation to see the unity and harmony prevalent among the diocesan clergy. He compared the diocesan priesthood to a light upon a lampstand, to a city on a mountain, radiating light and edifying souls by the power of good example. It is a consolation for him to see high ideals among priests, to see priests striving for priestly perfection, to see them strengthening the bonds of priestly brotherhood and widening the circle of their priestly acquaintances, strengthening thereby and developing their own priestly effectiveness.

The Holy Father praised the spirit of zeal he finds among priests who strive tirelessly first to discern and then to solve the constantly changing problems of the modern apostolate. But wise supervisor that he is, he sees also the dangers involved in our own work, dangers due to the ceaseless activity of our adversary and to the nature we all carry with us, a nature prone to pride and to such weaknesses as the search for novelty. His primary ex-

hortation, then, is that the priest must strive to be, before all things, a man of God.

It is as a man of God, above all else, that people judge us as measuring up to or falling short of our priestly calling. It is as such that God will judge us. Our first duty, then, is to conform our conduct to this description of the priest, and the connotations it conjures up before our minds. The phrases St. John's gospel ring in our ears: *non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt*. Whatever is of merely human origin and is contrary to God's interests must be excluded from the life of the man of God.

He refers us to Abraham, the Father of many nations. Like Abraham, the priest must be detached from kindred or country whenever the call of God indicates the need of it. The man of God was ready to go to whatever place God showed him, whatever land he indicated. He demands a spirit of sacrifice in the thought of Paul: *Jesum, et hunc crucifixum!*

### Christ, Our Friend

It is the thought of Christ, he goes on to say, that is the source of our priestly ideal. It is the source also of power to attract souls for Christ. He urges us therefore to center our minds on Christ. Let Christ be your only friend and consola-

tion! Whether it be while you are on your knees before the Blessed Sacrament, or while at your desk, or while caring for the sick and the poverty-stricken, or while preaching. Seek only Christ. Evaluate human affairs only in His light. Make His ideas your master-thoughts: take His yoke and His light burden on your shoulders.

But it is the word that the Holy Father added to that of loving Christ that may startle us. For to the love of Christ he joined the love of virtue that is little appreciated in our world. He said, in one breath, "*Amor Christi et amor silentii!*" It almost takes us off our feet. Why should the Holy Father have singled out the love of silence, among all the other characteristics of Christ's life, as worthy of special mention? What kind of silence does he mean?

Pope John speaks evidently of a spiritual silence. For he speaks of a silence not incompatible with speaking and preaching, counseling and comforting others. It is a silence then of reserve and recollection. A way of living in God's presence. An art of guarding what we might call the pilot light of priestly zeal: a sense of the presence of Christ in our hearts. An attitude of attentiveness to whatever God may inspire. An attitude of dedication to the care of souls and to



the protection of spiritual interests. A spirit of wholehearted and unquestioning obedience to the bishop in whatever concerns the *cura animarum*. A sense of reverence for everything sacred. A sense of measure and proportion: for what is fitting or irrelevant to the priestly calling.

### Squandered Activity

Christ cannot be found, he states categorically, in a life of squandered activity, not even should we strive to justify it by the holiest aspects of our vocation. He indicates, moreover, that any kind of immoderate activity which causes us to lose our sense of silence is squandered activity.

It is however when he speaks of the positive value of silence in an efficient pastoral ministry that Pope John shows his practical genius above all. He calls silence the safeguard of priestly virtues, of chastity and charity especially, and a guarantee of efficiency in our pastoral work. Here is a thought that bears deeper meditation.

St. James made the observation that we are all betrayed into many faults, and that the man who is not so betrayed into faults of the tongue must be a man perfect in every way. A priest who perfectly controls his speech is a priest, consequently, perfect in every other way.

Of a hundred priests who

have fallen away from the priesthood, on the other hand, must we not estimate that 90% of them began to take the broad and downward way by unguarded conversation with members of the opposite sex? And among the variety of faults for which a pastor may be criticized, justly or unjustly, by his people, do not the majority of them stem from a lack of self-control in regard to speech? How profound, therefore, the observation of Pope John, that silence is the safeguard of priestly virtue.

Pope John observes, on the other hand, that silence is the guarantee of efficiency in our pastoral work. If we are inefficient in our work in one way or another, it may well be that our inefficiency begins with a lack of self-control in regard to speech. An inefficient priest usually wastes much time just talking. St. Francis once jibed at one of his friars who was quite a braggadocio: "*Bo, bo! Bo, bo! Molto dico, poco fo!*" (much do I say, but little do!)"

### Priestly Dignity

How much silence befits a priest is evident when we consider with Pope John the dignity of the soul of the priest. Silence befits every holy place, and the pure and ardent priestly soul, he says, is a mystery of light, of grace and of love. *Considera teipsum!* It is what we are and do in the sight of God

and men that should fill us with a sense of awe and silence.

But again, as a practical Pontiff, Pope John realizes that to have and preserve a sense of reverence for the mystery of godliness which the holy priesthood is, we need periods of literal, physical silence: spheres of silence to which we can retire in order to pray or to study undisturbed, at least at certain times of the day or night. Without these our lives soon become lives of squandered activity.

"Happy the priest," he says in his message to the clergy of Venice, "who loves the seclusion of the church and rectory, and who derives the substance of his sermons from the Sacred Scripture." The Holy Father indicates here the purpose for periods and places of silence: prayer and study, and study especially of Sacred Scripture. But to master the teachings of Christ we need, over and above periods of study, the spirit of recollection. Only in this spirit did the Blessed Mother herself become the *Sedes Sapientiae*, because she kept all His words in her heart, pondering over them.

Practical difficulties in preserving a spirit of recollection can come, Pope John suggests, from reading for instance the daily newspapers, with their variety of seductive pictures and articles. These especially can disturb that inner dialogue

we must keep alive with God. To offset this danger, the Holy Father refers us to Pope Gregory's *Regula pastoralis*. Whenever temptations or external occupations threaten to cause our downfall, we must resort to serious study and raise up our souls by means of learning. (Cf. *Il nostro cuore, Osservatore Romano*, March 14, 1959; translated in *The Pope Speaks*, Summer, 1959, pp. 305-309).

## Unremitting Study

The constant study of Scripture, theology and the sacred sciences, says the Holy Father, is the secret of remaining young in spirit and of avoiding those perennial dangers of the active priest: of becoming either vague or hazy, of becoming either too daring or too dull in teaching Christian doctrine. Souls thirst for the word of God, he reminds us, and the priest must be able to impart it to them in all its "pristine integrity and freshness."

Do we not find in these words of our Holy Father the secret of his own youthfulness of spirit? Was it not in a moment of silence, unexpectedly, that God inspired him with the desire to call a council? Is it not because he himself has learned to love study and silence that he has used the night hours to such good advantage by historical research, and has illustrated his exhortations to priests so forcefully with in-

cidents from the life of St. John Marie Vianney?

St. John Marie Vianney and St. Pius X also knew how to balance their day among prayer and study and work, and to live in the spirit of priestly silence. It was for this reason their lives manifested that supernatural energy and power that renewed the face of the earth on which they walked.

Again and again Pope John has declared that what we need as priests is, above all, a sense of balance: of the balance that must prevail between prayer and work, between silence and speech, between the

natural and the supernatural, if we are to be good and effective priests. We need both the *amor Christi* and the *amor silentii* to avoid that activism, that overreliance on merely human means against which he warns. The spirit of go-go-go may be well and good on the athletic field; but it can cause us to lose the pennant of priestly perfection, especially if it comes from an effort to offset the realization that we are failing, first of all, to be what we should be in the eyes of God: "to be united to God," as the Cure of Ars said, "to live in the presence of God."



### Not That Spirit!

A motorist, picked up unconscious after an accident, opened his eyes as he was being carried into a neighboring garage. He began to struggle violently and tried to get away.

Afterwards, when asked about it, he said that the first thing he saw was a big red Shell sign . . . "but some fool was standing in front of the letter S."—*The Irish Digest*.



# The Baptistry

After the altar —  
most sacred

J. B. O'CONNELL

AFTER the high altar — with, normally, the tabernacle on it — the baptistry in a parish church is the most sacred spot, a place of eminent dignity. As a church is built chiefly to house an altar for sacrifice, a baptistry is made to house the baptismal font. It is at this font that the greatest of all the sacraments, except the Blessed Eucharist, and the most necessary, is administered: the sacrament of regeneration, the sacrament of divine adoption, the sacrament by which a man or woman is for the first time raised to the supernatural state, endowed with sanctifying grace, enrolled as a member of the Mystical Body of Christ, integrated into the holy people of God.

The importance and sanctity of the baptistry should, in the planning of a church, be emphasized by its position, its construction, and its ornamentation.

The early centuries of Christianity, once the age of persecution ceased, recognized the importance of the baptistry, and so many of the great churches

had attached to them as a separate building a baptistry of outstanding grandeur and beauty. Such was the Constantinian baptistry of the cathedral of Rome, St. John Lateran's, such the great baptistries, to mention but a few examples, of Florence (XI-XII cc.), Parma (XII), Pisa (XII-XIII cc.) still extant.\* The baptistry as a separate building ceased about the fourteenth century, and nowadays the baptistry is simply a special chapel within the church (e.g., the baptistry of St. Peter's, Rome, of Westminster Cathedral) or, in the case of smaller churches, just a part of the main building railed off as a place for the baptismal font.

At first the baptistries were in cathedrals only, the bishop being the source of spiritual power for the entire diocese; later they were extended to rural churches (about the sixth century), and from about the eleventh century were in most parish churches. Now it is of strict obligation for every parish church to have its baptismal font (C.J.C., canon 775<sup>1</sup>), and the local Ordinary may, for the convenience of the people,

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\* No example of a separate baptistry remains in England, but there was one in Canterbury in the eighth century.

in other churches or public or permit or order a font to be kept tories also within any parish (C.J.C., 774<sup>2</sup>).

In the early centuries baptism was for the most part confined to adults, and given by immersion; accordingly, the baptistry was so built as to be suitable for this purpose. By the eighth century infant baptism was general; the administration of the sacrament by immersion began to decline from about the eighth century (in England, however, it was fairly common as late as the sixteenth century), and the practice of baptism by infusion became common from the eleventh and twelfth centuries. There was a period when both methods were in use together; and from the thirteenth to the fifteenth century, in the same places; there was a mixture of the two rites, partial immersion combined with the pouring of water on the head. All this affected the rite of the sacrament and the construction of the baptistry.

The correct form of the baptistry is determined by the rubrics, by the requirements of the rite of baptism, by authentic tradition, and by practical convenience.

### Form of the Baptistry

The rubric about the form of the baptistry (*Rituale Romanum*, II. i. 46) is curiously laconic: it merely states that it is to be a suitable place (*Baptister-*

*ium sit decenti loco . . . cancellis circumseptum*), and here *baptisterium* means the font. The position of the baptistry is not fixed by any positive law, but is determined by authentic tradition. It is placed near the main entrance to the church — which is normally situated at the far end from the sanctuary, called technically the “west end,” since it is liturgically supposed that the church is orientated, the altar at the east end of the edifice — this for the practical reason that it must be near a narthex or porch, in which the ceremonies of baptism are begun.

There is also a symbolical reason for this position: baptism is the entry into the Church and is essential before proceeding up the church to receive the sacrament of Penance, or to take part in the Sacred Liturgy and receive the sacrament of Holy Communion.

On what side of the church is the baptistry to be situated? Again, no law determines this but by tradition it is more correctly placed at the northwest corner, which will place it on the more dignified side in reference to the altar (to the right of this), and again for a symbolical reason. Traditionally the northwest is regarded as the land of darkness and unbelief, and so the catechumen used to face northwest when renouncing the Devil and all his works, and face east (the direction of

the rising Sun, Christ) while professing his faith.

The chief question, however, about the situation and construction of the baptistry arises from the requirements of the rite of baptism. To carry out the ceremonial correctly a part of it takes place at three different spots:

(1) The ceremony is begun *ad limen ecclesiae* (R.R. II.i.68), which in fine weather, or in a suitable climate, means at or outside the churchdoor, but with us this part has normally, for climatic reasons, to be carried out in a closed narthex or porch near the entrance to the building;

(2) Having carried out the preliminary ceremonies of prayers, exorcisms, etc. (nn. 1-9 of the Ritual), the priest leads the catechumen and his sponsors into the church at the words *Ingredere in templum Dei* and up to the entrance to the baptistry; there, outside the baptistry and with his back turned to it, he performs the second part of the ceremony (nn.10-16);

(3) Only when this has been completed does he enter the baptistry itself and there finish the ceremony.

## Accommodating the Procession

Accordingly, a baptistry must be so planned that the little procession of those taking an immediate part in it passes from the porch into the church

and thence into the baptistry. Many architects in planning a baptistry do not understand this and so plan the northwest corner of the church that the procession can pass only into the baptistry without passing through the church for the second part of the ceremony as the rubrics prescribe. They argue *a priori* that the catechumen should not enter the church until he is a Christian and so should pass directly from the porch into the baptistry, and not enter into the church until after his baptism. They do not understand that the later stages of the early catechumenate ceremonial — now represented by the second part of the present rite — were all carried out *in the church*, the catechumens being allowed to be present for the first part of the Mass.

The dignity of the baptistry and the ceremonial to be carried out within it — involving a number of persons, both for the administration of baptism and the conclusion of the blessing of the baptismal water on Easter Eve — demand that it be spacious. It should be so placed that the ceremony which takes place there can be seen easily by at least a part of the congregation assembled in the church, for a baptism is an event that concerns the entire parish: the public, formal integration of a new member into the local church.

It is desirable and traditional that the level of the baptistry floor be below that of the church so that the catechumen descends to the font, by one or three steps, as he did of old to the *piscina* when baptism was administered by immersion. The symbolical reason for this is that, as St. Paul teaches (Romans vi, 4; Colossians ii, 12), at baptism the catechumen is buried beneath the waters united with Christ in his death, and then rises from the waters a Christian rising with Christ in his resurrection.

A proper baptistry is duly lighted and heated for the benefit of the catechumen — normally a baby — and all who take part in the ceremony. The adornment of the baptistry — e.g. with mosaics or frescoes — is best done, as authentic tradition teaches, by the use of symbols of the fundamental positive themes of the Sacrament of baptism — this is an illumination (and so the catechumens at one stage of their long preparation used to be called *Illuminati*), a regeneration, a divine adoption, the restoration of God's image in a soul.

Baptism, too, suggests refreshment and peace, and so the images or symbols used from early centuries in the ornamentation of a baptistry are the

Good Shepherd, the stag or the lamb quenching its thirst at a fountain, the tree of life, the rivers of Paradise, the Christus monogram, the ichthus, etc. Many of the ideas which inspired the rich decoration of the old baptistries were derived also from the prayers used at the hallowing of the baptismal water at Easter. Sometimes appropriate incidents from the Old or New Testament were depicted on the roof and walls.

### Should Be Protected

The rubric — Roman Ritual II.i.46 — now orders that: (i) the baptistry be protected by a grill or balustrade, which (especially if the font itself is not locked) should be lockable to preserve the consecrated water from any misuse and prevent the baptistry itself from being used for any other purpose than the performance of the solemn rite of baptism; (ii) where it can be conveniently done, the baptistry should have an image (e.g. a statue, painting, sculpture, or stained glass) of St. John the Baptist baptizing our Divine Lord.

Once there was a special blessing for a baptistry, but it is no longer used. The baptistry now shares the hallowing of the church by consecration or solemn blessing.



"No man can understand the tactics of Communism toward the Church in China unless he believes in the Devil." — **Mission.**



# The 'Lavabo' without a Server

—and other problems

WALTER J. SCHMITZ, S.S., S.T.D.

**I** OFFER Mass regularly in the convent chapel. Often I do not have an altarboy and one of the Sisters answers the prayers. A problem arises for me at the lavabo and again at the last ablutions about purifying the fingers. What is the best method and at the same time the least complicated?

At the lavabo it will be found convenient to pour water into the finger bowl before the Mass, thus simplifying that ceremony; otherwise, one must pour the water over the fingers of one hand and then transfer the cruet and repeat the ceremony.

For the second ablution the celebrant may pour the wine and water over the thumb and index finger of his left hand. Then, he may dip the right thumb and index finger into the chalice and wipe his fingers with the purificator.

## VESTED CRUCIFIX

*Is the crucifix representing Christ in priestly vestments forbidden at the main altar? When did this type of crucifix come into use?*

"After the conversion of Constantine and the finding of the true Cross in Jerusalem (326), it became a glorious emblem.

From the 5th century the cross appears in art, first without any figure, or with only the medalion of Christ, or with Him depicted as a lamb, but with His human form from the 6th century. From that period until the 12th or 13th century the Christ represented on the cross was, nearly always, the triumphant Redeemer of the world reigning from the Cross—alive with open eyes, clothed in the colobium (long robe) and often wearing a jewelled crown . . . It is more correct, according to tradition, to show the wound made by the spear in the right side . . . To want exclusively 'crucifixes that do not represent the bitter sufferings of the Divine Redeemer' is censured by Pius XII in *Mediator Dei*, but this does not mean that the medieval crucifix, depicting the triumphant Christ, is excluded. A too realistic crucifix is not favoured, as it tends to obscure the divinity of Christ and the victory of the cross ('It is achieved' — John 19:30). The ideal crucifix expresses the resignation, nobility and serenity of the Crucified, inviting sorrow, confidence and love." (O'Connell, *Church and Furnishing*)

## FUNERAL MASS

*What is the proper oration to sing at the funeral Mass of a lay person, of a priest? Is it taken from the proper Mass or from the Orationes Diversae?*

For the funeral Mass of a priest, we are instructed to sing the first Mass of All Souls' Day with the oration, *pro defuncto sacerdote*, found in the *orationes diversae*. For the funeral Mass of a lay person we are instructed to say everything as found in the *Missa in die obitus*. The oration is the one given in this Mass. One author allows the following: "Probably a prayer from the *Orationes diversae* which, in a particular case, would be a really proper prayer (e.g., that for the father or mother of the Celebrant) might be used."

## FORTY HOURS' DEVOTION LITANY

*Could you please tell me if it is permissible to have the litany that is sung in Latin at the Forty Hours' devotion for the opening and closing night sung in English instead? I would like to ask the same question about the prayers following the litany.*

Forty Hours' Devotion takes on the aspect of a liturgical ceremony, and holds a special place. The Clementine Instruction giving the details and regulations concerning Forty Hours' Devotion is listed by some among the liturgical books.

During a period of exposition the common law directs that those vernacular hymns may not be sung which are translations of liturgical hymns. The *Irish Ecclesiastical Record* some years ago held that "chanting is forbidden but not the recitation of translated liturgical texts in the vernacular."

To sing the litany and the prayers that follow in English at Forty Hours' Devotion would be going contrary to the mind of the Church, even though there may not be a specific law forbidding such a practice.

## LIGHTED CANDLES AT SIDE ALTARS DURING BENEDICTION

*Is there any law stating that lighted candles may not be at side altars or at a shrine while Benediction of the Blessed Sacrament is in progress at the main altar?*

We are not aware of any general law stating that candles may not be lighted at a shrine or at the side altars while Benediction of the Blessed Sacrament is going on. There may be local or diocesan regulations to that effect.

Some rubricians invoke the Clementine Instruction dealing with Forty Hour regulations which implies that candles at side altars and shrines should be extinguished during the exposition of the Blessed Sacrament so as not to distract from the central object of worship.

## THE 'LAVABO' WITHOUT A SERVER

A profusion of candles at shrines and side altars, it seems, should be avoided at any time of exposition and Benediction. However, there seems to be no hard-and-fast rule forbidding the custom of lighted candles at side altars and shrines during Benediction of the Blessed Sacrament.

### ORDO—JULY 21

*Was there a feast other than the one indicated in the ordo for July 21? There was a difference of opinion at our rectory, since one of the priests held that there was a new feast for the Universal Church for July 21.*

St. Lawrence of Brindisi, confessor and doctor, is a new feast for July 21 for the Universal Church. St. Praxedes is commemorated at Mass and at Lauds.

### PERPLEXED?

*On my vacation I went to a small country parish church to offer Mass. I began my Mass at the side altar shortly before the scheduled Mass at the main altar. I had no server but was given to believe one would soon be there. The scheduled Mass at the main altar began and to my surprise it was a High Mass. There were no people in the church, no organist, no choir, no server; just two priests offering Mass. The celebrant at the main altar was organist, choir, celebrant — all wrapped up in one. Soon three people*

*appeared in church and a little later an altar boy. Is it permissible to have a High Mass without singers? How about Mass without servers?*

Certainly the regulations have been violated. There is absolutely no justification for such abuses. No law permits High Mass without singers and the celebrant substituting for the choir while offering Mass at the same time. We all know the law is very strict about having a server.

### FUNERAL MASS

*Recently I attended the funeral of a friend and the Mass was not a sung Mass but a low Mass. Aren't there definite regulations about the funeral Mass being a sung Mass?*

Only one Mass has the special privileges of the funeral or exequial Mass and to have these privileges it must be a solemn or at least a sung Mass. The Sacred Congregation of Rites on May 1, 1942 insisted that the funeral Mass must be a sung Mass and not a low Mass. They made an exception in the case of a poor person. But who of us would deny a person the privilege of a sung Mass because of poverty or lack of proper stipend? The Sacred Congregation of Rites also added that "the growing practice of having only a low Mass even when the funeral is had with some external pomp is reprobated."

# *Marriage with an Unworthy Catholic*

V. REV. PAUL R. COYLE, J.C.D.

Head it off!

**WHAT** is to be done in cases where practicing Catholics wish to marry unworthy Catholics?

According to canon 1065, the faithful are to be deterred from contracting marriage with those Catholics who are guilty either of notorious defection from the faith, without joining a non-Catholic sect, or of notorious membership in societies which have been condemned by the Church. Canon 1066 does not contain as explicit a warning that the faithful are to be deterred from contracting marriage with Catholics who are either public sinners or notoriously under the censure either of excommunication or of personal interdict. Nevertheless, such a warning is contained implicitly in the canon. As in canon 1065, 2, so, too, in canon 1066 there is a conditional prohibition against the assistance of the pastor at such marriages.

The duty of deterring the faithful from such marriages falls on all Catholics, but in varying degrees of responsibility. All are bound in accordance with the dictates of charity and prudence. Parents and guardians have such an obligation arising also from the virtue of

Christian piety. This duty will fall chiefly on local Ordinaries and pastors, who are bound by charity, by the duties of their office, and by the positive prescriptions of canon law. This can be gathered from the fact that local Ordinaries and pastors are specifically mentioned by the legislator just previously as being obliged to deter the faithful from entering mixed marriages.

The most favorable and most practical way of fulfilling this duty is by remote preparation, that is, by attacking the problem at its roots. By destroying and removing the source of the public unworthiness pastors will succeed in making the condition itself become rare, if not entirely eliminated. The establishment of the Confraternity of Christian Doctrine by the local Ordinary in every parish of the diocese, as desired by the Holy See, will provide the most systematic and most effective means of assuring a sufficient knowledge of Christian Doctrine in all the faithful and especially in those who are about to contract marriage.

The Confraternity system of instruction will be both a foundation and a complement of the



## MARRIAGE WITH AN UNWORTHY CATHOLIC

entire diocesan and parochial catechetical program. This instruction will have as one of its most beneficial fruits the reception of the First Holy Communion. It will do much to insure the faithful fulfillment of the annual Easter duty reception of Holy Communion.

The active functioning of well-organized parochial societies and sodalities will be a practical means of fostering and promoting the recommended regular and frequent reception of Holy Communion throughout the year. Membership in such societies will give good assurance to the pastor that the contracting parties will heed faithfully his earnest exhortation that they go to confession and receive Holy Communion before their marriage.

### **Frequent Instruction Necessary**

Not only should there be these remote and provident plans and programs of instruction to eliminate the rise of the condition of public unworthiness, there should be at the same time, remote efforts to deter the faithful from contracting marriage with publicly unworthy Catholics. These efforts will very appropriately be joined with the frequent instructions which are given in public and in private on the dangers to faith and morals which are inherent in mixed marriages.

Equally important and beneficial is a well-executed pro-

gram of religious, social, and cultural activities sponsored by the Confraternity of Christian Doctrine and the Catholic Youth Council (C.Y.C.) for the Catholic youth of the parish. Such activities will provide desirable opportunities for respectable companionship, courtship and marriage with Catholics of practical faith and good repute.

If a priest discovers that a person belongs to one of the categories of publicly unworthy Catholics, it is of the utmost importance that he learn whether or not such a party has joined a non-Catholic sect. If a publicly unworthy Catholic belongs to such a sect, a Catholic is seriously prohibited from contracting marriage with him by reason of the impediment of mixed religion.

If the priest discovers that the person has not joined a non-Catholic sect, his first pastoral obligation will be to make a serious effort to bring about a reconciliation with the Church on the part of the publicly unworthy Catholic. If zealous efforts are not favored with success, the pastor will then be obliged to endeavor to avert the contemplated marriage.

However, as a general rule, it will be morally impossible on such occasions for the pastor to deter the faithful from entering marriage. The earnest persuasions of the pastor usu-

## THE PRIEST

ally will not have very much influence on the Catholic party at that late date. Consequently, if the pastor is convinced that his efforts to deter the Catholic from such a marriage will prove fruitless, prudence will

dictate that he concentrate his efforts on providing that the marriage be celebrated in accordance with the laws of God and the Church.

(Heneghan, "Marriages of Unworthy Catholics")



### The World Within Us

Many think sanctity consists in accomplishing things which attract the eyes of men. These things are necessary and oftentimes good for the Church, but this is not sanctity. Sanctity must be within us. How many humble priests there are in distant missions who are considered as inferiors, but who are higher in the sight of God in sanctity than those who seem to be on the pinnacle.—Cardinal Merry del Val.

# Books in Review

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Pierre Teilhard de Chardin:  
His Thought

by Claude Tresmontant, S.J.

Helicon, Baltimore, 1959  
pp. 128, \$3.00

FATHER Pierre Teilhard de Chardin, S.J., was little known in the United States until the publication of his book, *The Phenomenon of Man* in 1959. Since then his ideas on evolution have been much discussed and much criticized. The book by Tresmontant neither idolizes nor condemns Teilhard's somewhat novel ideas, but takes a judicious middle road.

Tresmontant sees that Teilhard approaches the questions of man's origin, development and destiny from the standpoint of physical science. Thus, his works prescind from metaphysics and theology. This attitude of mind seems to some of Teilhard's critics a sort of scandal, nay even heresy. But as Tresmontant points out: "... let us remember that Teilhard placed himself on the plane of phenomenological analysis. He expressly left a place open for an analysis of another, a metaphysical order" (p. 23, n.l.).

For Teilhard, evolution is not "a thrust without finality," as is Bergson's *elan vital*, but a dynamism "oriented toward a personal and transcendental unity" (p. 51, and note). This personal and transcendental unity is the famous Teilhardian Omega point, about which so much has been written.

Some of Teilhard's critics have accused him of a tendency toward a pantheistic totalitarianism — as if he were a sort of prophet of an Orwellian universe where the individual will be swallowed up socially, economically and spiritually in a shapeless socialized mass. As Tresmontant points out, Teilhard holds the principle that *union differentiates*:

"In every organized whole the parts perfect and fulfill themselves. Because they neglect this universal rule, many a system of pantheism has misled us into the cult of a great All in which individuals were supposed to lose themselves like a drop of water in the ocean. . . ." (pp. 55-56).

"The multiplicity of beings engendered in the course of time is not an illusion or an evil that must be abolished, but the very fruit of an evolution which tends completely toward the constitution of being more and more free and more and more conscious" (p. 56).

## A Different Angle

The chapters on "Christology" and "Spirituality" are especially well done and show Teilhard's thought as certainly not out of accord with Christian teaching. In fact, the reader will see many notions in Teilhard that echo the thought of the great Fathers and theologians, although the problems are approached from a somewhat different angle.

Lest the reader should think that Tresmontant devotes himself

## Books in Review

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to white-washing Teilhard, he has only to look at the chapter entitled "Quaestiones Disputatae," where Tresmontant criticizes and analyzes the lacunae in Teilhard's thought.

Not the least valuable part of the book is a Glossary of terms, many of which were coined by Teilhard and which have their own special meaning in his works. This part of the book alone is almost essential for one who addresses himself to reading Teilhard's works themselves.

Tresmontant has presented a clear and concise analysis of Teilhard's basic ideas without any special pleading, and shows where and how Teilhard is often misinterpreted.

Thus far, none of Teilhard's major works have been translated into English save the *Phenomene Humaine*, under the title *The Phenomenon of Man* (N.Y., Harper, 1959). For the reader who wishes to get a fuller treatment of Teilhard's life and thought, one can recommend *Pierre Teilhard de Chardin. Les grandes etapes de son evolution* (Paris, Plon, 1958), by Claude Cuenot.

A very severe and unfavorable criticism of Teilhard is to be found in *Science of Today and the Problems of Genesis* by Rev. Patrick O'Connell, B.D. (St. Paul, Minn., Radio Replies Press Society, 1959). Also on the *contra* side is an article "Teilhard de Chardin: Ambiguity by Design," by Peter D. Fehler, O.F.M., Conv. in *The Homiletic and Pastoral Review* for May, 1960. For the past several months a lively ex-

change of letters "On Reading Teilhard de Chardin" has been taking place in the columns of the *London Tablet*.

What the future holds for Teilhard's synthesis nobody knows. He may go down into oblivion. But in the meanwhile he will give you furiously to think. — Joseph Taylor, Manhattan.

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Peter Claver:  
Saint of the Slaves  
by Angel Valtierra, S.J.  
Newman, Westminster, Md.  
1960, pp. 328, \$4.75

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FATHER Valtierra, a Jesuit of Colombia, Latin America, where St. Peter Claver spent his entire ministry, has set out to give us not a pious book to soothe us after a hard day's work either as clergy, religious, or laity. Such works have appeared and have done much to rouse awe and reverence in the minds of hundreds of thousands for the heroic labors of Claver among the Latin American slaves "disembarked" — a most inadequate word to describe the horror — at Cartagena in what was then called New Granada.

Rather, the author set out to give as nearly as possible a scientifically accurate picture of the time and place into which the young Jesuit Scholastic was sent as a fulfilment of his own request to become a missionary.

Claver had small idea of the vast number of slaves who were being transported from Africa to Latin America. He probably had no notion of the poor blacks thrown bodily into the hold of a ship as so many sacks of corn. Nor did he dream of starvation,



# Books in Review

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scurvy, small-pox, typhoid which would throw hundreds of each cargo into a receiving room in Cartagena, there to linger on for a while in the midst of stench which caused many a priest to faint and lose all ability to eat for days at a time. No sooner was he lifted to the priesthood and had celebrated his first Mass than Claver threw himself into the work of saving as many of the poor slaves as possible. It is stated on sober authority that before his last illness Claver had baptized no fewer than 300,000 souls.

We of the twentieth century where the issue is, how soon will American Negroes stand on a footing of full equality with whites, able to attend the same schools, intermarry with whites, occupy homes in the same neighborhood — we can hardly imagine the conditions of the slaves of Latin America in the 17th and 18th centuries. It is incredible that abbots, bishops, abbesses, even the Holy Father, should be slave-holders. The timid and halting views of the leading theological authorities shock us. That is because we are children of our time as they were of theirs. And our shock is proof of the tremendous progress Negroes have made in both North and South America: and it may perhaps move some of us to understand those who beg us, *festina lente*.

Fr. Valtierra is vigilant in excluding material that bears the mark of myth. His book is well documented. He has mastered the literature dealing with the saint. It is your reviewer's opinion that

to date this is the definitive biography of the man who was himself so identified with his divine Master, Christ, that he, as though by nature, saw that Master's face in the abandoned wretches of slavery. His great love reached out to others than the slaves but it is no mistake to give him his long established title, "Slave of the Slaves."

Did Claver miss the boat in not becoming the voice of flaming politico-social reform? Who can answer that question? That his labors brought before even the hard-hearted skippers of the slave traffic the frightful cruelty worked on a primitive people means that the minds of men were being changed. When a white priest daily risked his own life a hundred times in his belief that these were not cattle but human souls, made in the image and likeness of God, there must have been born a slow recognition among Catholics that slavery was wrong. True reform is sometimes accomplished by those who do not claim to be reformers. — Stephen Gardner, Winchester, Hants.

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## Introducing The Old Testament

by Frederick L. Moriarty, S.J.

Bruce Publishing Co., Milwaukee  
1959, pp. 253, \$4.25

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THIS is another laudable effort to make the Old Testament more intelligible and more profitable for the average Catholic reader. Such aids are multiplying rapidly, but each one is welcome. With the developments within the field of biblical studies in recent years, and our own practical neglect of

# Books IN Review

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reading in the Old Testament, much help and encouragement have become a necessity. The situation, however, places upon the author of an introduction to the Old Testament certain obligations.

First, looking at the Old Testament as a connected story, the true sequence of its events and their significance must be accurately pursued. This requires fitting it into the history of the ancient East, as this has been revealed by archaeology. This will change the perspective that results from a study of the Old Testament by itself; but it will make the more emphatic the element of divine providence. Second, attention must be called, and clearly so, to the literary peculiarities of such ancient writings. Here, too, the ancient East offers an immense amount of rewarding illustration. The material in this instance must be employed with discretion if the author's intention is honestly to help and not to shock. Finally, however, no effort along these lines can be of any real assistance unless it brings out the thesis which is the objective of the entire Old Testament: preparation for the salvation of mankind.

Father Moriarty seems to have kept these norms in view, though his is a different approach from that of the usual "introduction." He deals rather with the characters prominent in the story, than with the story itself. This method was adopted some time ago in a widely used Bible History (Sadlier & Co., N.Y.), a book that today is badly in need of modernization. The method is attractive for many reasons, but especially for the

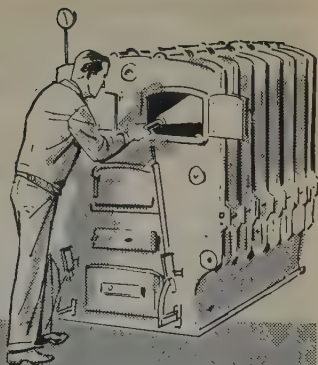
interest it can stimulate in the reading of the Old Testament.

From Father M's list we miss Samuel, Solomon and the Macca-bees, principally because each figured prominently in the development of God's plan. The 15 persons who are presented should provoke increased interest in the subject. It might, however, be better to describe this book as an introduction to some of the characters of the Old Testament, rather than an introduction to the Old Testament itself.

The author's manner of dealing with these personalities is both informative and clear. He does not neglect the fruits of modern research, and it is good to note that he seeks to guide and not to disturb. At times he overlooks opportunities of bringing out God's place in the lives of these men, as when he observes (p. 63) that the Judges rose "spontaneously." In popular introductions, yes, in scientific introductions, the divine element in the story cannot be neglected.

This volume inaugurates a new series by Bruce, *The Impact Books*, intended for the "average man." This defines the scope of the present book. The reader who has gone farther into the subject might desire a discussion of some moot points. But within the limits set for him, Father M has gone far towards stimulating interest in the Old Testament. And this makes us think of the badly needed and much delayed Confraternity Edition of the Old Testament. No introduction, even as good a one as Father Moriarty's, is of much value without an Old Testament text to which the reader can have recourse with confidence.—Wm. L. Newton, S.S.D., Elyria, Ohio.

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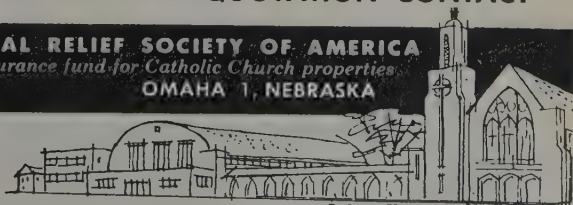
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# Books IN Review

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## The Light and the Rainbow by Hilda Graef

Newman, Westminster, Md.  
1959, ix, 414 pp., \$5.50

In a subtitle, this learned work is described as a study in Christian spirituality from its roots in the Old Testament and its development through the New Testament and the Fathers to recent times.

The apt title is thus explained by the author: "God is always the same, but His light is very differently reflected in the various individual temperaments and the schools of thought that have emerged throughout the ages, forming, as it were, a rainbow of many colours."

Carrying out the motif of the title, the book has three parts, with the headings, "Between Dusk and Dawn," "The Light Shines," "The Rainbow."

The first part traces the biblical concept of true spirituality, closeness to God, through the idea of man's divine image as expressed in Adam, Abraham, Jacob and Moses. Other chapters in this section show how this basic idea was elaborated upon by the prophets, the psalms, the wisdom literature, and the Canticle of Canticles in particular.

The second part springs from the New Testament and focuses on the concept of spirituality as taught by Christ Himself and as annotated by Sts. John and Paul.

The final section depicts the rainbow of spirituality shining through Christian antiquity, the middle ages, and in the modern age. In this section most of all the recurrent themes occur of the image of God in man, the interrelation between morality and spirituality, and the everlasting paradox of the transcendence and nearness of God.

While this book is not meant to be a complete history of the subject, and while it is aimed at the general reader, yet it is a serious and scholarly treatise. Miss Graef's work as the sometime Senior Assistant on the Oxford *Lexicon of Patristic Greek* indicates the sort of technical efficiency she brings to bear on this present work.

There would seem to be a growing interest on the part of American Catholics in the intelligent and systematic pursuit of spirituality. This interest undoubtedly owes much to the liturgical and biblical revival characterizing our times. A book of this sort and of this calibre has much to offer by way of promoting this interest, so that the eternal Light may shine even more brightly in the gathering darkness of our times.

—Joseph Gallagher, Baltimore

## And in Addition

Pius IX brought in a lightness of touch which both Leo XIII and Pius X maintained, and when someone very ill-mannered said to Pius X that they heard he performed miracles he replied, "Oh, that comes from the journalists—they think I have got nothing else to do."—D. W. in *The London Tablet*.



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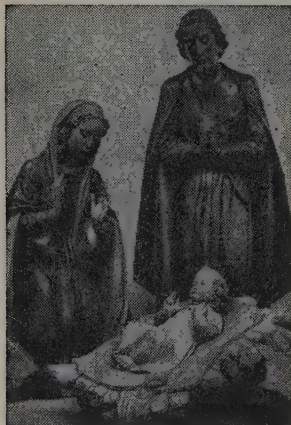
## *Defends the Shroud*

I was very happy to read the excellent article on the Shroud of Turin by Father Francis L. Filas, S.J. in the March issue of *THE PRIEST*. I was not surprised to read two dissenting letters in the May issue. My first impulse was to write a personal letter to the two correspondents, but one letter was signed "Litotes" and the other "Benedictine." It has always puzzled me why people are unwilling to sign their name to a letter, if it is anything else than a "crank" letter. I concluded that your two correspondents were not interested in further information about

the Shroud.

However, during the past weeks I reread the letters several times and the thought occurred to me that perhaps some of your readers would get the impression that the proponents of the authenticity of the Shroud were unaware of the book by "such an eminent scholar" as Father Josef Blinzler, or the article by Dr. Johann Michl. Just for the record, I would like to state that we not only read and studied Fr. Blinzler's book, but we had heard the same arguments years ago in the writings of Pére F. M. Braun, O.P.

The proponents of the Shroud would be the first to admit that



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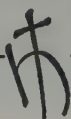
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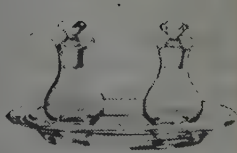
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# Correspondence

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there are still some unsolved problems connected with the Shroud. Anyone who will take the time to read literature which defends the Shroud's authenticity can verify this fact. However, I think the position of the opponents of the Shroud's authenticity can be summarized in the sentence: "Since we don't know *all* about the Shroud, we cannot accept it." They overlook or refuse to take cognizance of the vast, weighty and certain evidence in favor of authenticity.

"Litotes" stated: "As a matter of fact no one even knows at this time where the alleged relic is kept." If there is one fact which is certain and which can be verified, it is the existence in Turin today of a cloth, which is the subject of the controversy! If "Litotes," other information about the Shroud is no better founded than the above statement, it needs no refutation. Again, "Litotes" said that Fr. Blinzler "points out that the Gospel of St. John refers to more than one shroud having been used to embalm the body of Christ . . ." If "Litotes" reads Blinzler more carefully, he will discover that according to Blinzler, St. John does not mention even *one* shroud but rather linen bands and a sweat cloth. Blinzler's objection therefore is not that St. John mentions several shrouds but that he does not mention one shroud.

## Possibility of Deterioration

Both correspondents stress the fact that the cloth has not been examined by infra-red and ultra-violet rays. They imply that the House of Savoy is afraid of what

such an examination might reveal. The fact of the case is that the House of Savoy has no fear of what infra-red or ultra-violet might reveal, but at the time of the last Exposition (1933) they were concerned about possible damage to the cloth. Today such examination of the cloth is included in the proposed tests at the next exposition.

The "Benedictine" was concerned with legends: "For too long a time now have we had people in the Catholic Church who feel they have a duty to present legends to Catholic folk." I do not think that anyone who had seriously studied the evidence in favor of the authenticity of the Shroud could call it a legend. He may not be convinced of its authenticity, but a legend . . . ? The following classification of relics is given by Bouscaren and Ellis on page 718 of their commentary on Canon Law: "a. relics *sui generis*, e.g. a relic of the True Cross, the Sacred Shroud (at Turin), etc."

If the Shroud of Turin is authentic, it ranks with the True Cross and should receive the same veneration. The possibility of the existence of a relic of such value would seem to merit serious study and examination, an evaluation based on intrinsic evidence rather than the authority of "some eminent scholars" whose denial of authenticity is based on prejudiced interpretations of recognized difficulties.

Feel free to print this letter, but be sure to sign my name.

Sincerely yours in Christ,  
Adam J. Otterbein, C.S.S.R., S.T.D.  
President of the Holy Shroud Guild

Esopus, New York

September / 1960



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# Correspondence

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## *The Vernacular Society*

I would like to second the splendid motion made by Father John L. Murphy of the Catholic University that all priests who are interested in discussions concerning the increased use of the vernacular in the liturgy join the Vernacular Society and thus receive its scholarly and authoritative magazine, *Amen*. This excellent publication embodies news concerning further concessions for the use of the vernacular in the ritual, divine office and the Mass in many countries throughout the world.

It thus enables priests in our country to get an up-to-the-minute view of the significant progress which the vernacular movement is making in the countries of Europe, and particularly in the mission lands. We in the United States are trailing far behind prac-

tically all these other countries. There are two additional developments which give especial importance to the vernacular movement today.

The first is the ecumenical movement which will reach its climax in the forthcoming ecumenical council. One of the very important factors which will influence non-Catholics in returning to the historic center of Christian unity will be the well-founded hope that they will be able to worship in their own tongue: a concession gladly granted by the Holy See to the various churches of the Eastern rite.

The second factor is the recent announcement of Pope John XXIII that he will make every effort to promote the use of the vernacular in the public ceremonies of the Church, so that the people will really understand what is going on. This statement made in the Church of Our Lady of Help in Rome on March 13 has stirred

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# Correspondence

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world-wide interest and would seem to make it imperative for all priests to interest themselves in this movement.

One of the most effective ways in which they can do this is to become members of the Vernacular Society at a nominal cost of merely \$2 a year and thus receive its well edited magazine, teeming with interesting articles by liturgical experts and with relevant world news. It would seem only fair that all who hope to benefit from the work of this society, carried on with the approval of the hierarchy, should contribute a mite to its support. Membership is but \$2 a year, and can be sent directly to the Vernacular Society, Inc., P. O. Box 1791, Chicago 90, Illinois.

John A. O'Brien

University of Notre Dame

## *The Ceremonies of Holy Mass*

THE problem of speed in saying Mass was nicely handled in Father Schneider's recent article. But the fact remains that we have too much to say and do in the time at our disposal to say Mass with proper reverence. One solution is to reduce the number of words in the Mass. But it would also help if we could reduce the number of *gestures* required. There are three in particular: kissing the altar, genuflecting, and signing the oblata.

To the medieval mind, if it was good to kiss the altar once, it was better to kiss it twice, and still better kiss it constantly. Today this constant kissing seems rather excessive. It would look better (and save a little time) if we could return to the old custom of kissing the altar only at the beginning and end of Mass. This is

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# Correspondence

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still done even today in the Dominican rite.

The genuflection did not come into vogue as a Mass gesture until the Sixteenth Century. The celebrant stood throughout the Canon, although a slight bow was made before the elevation during the Middle Ages. Even if the genuflections at the elevation are retained, the many genuflections that follow would never be missed. They come so close together that they may have a slightly comic effect, particularly at Solemn Mass when the ministers join in bobbing up and down. The genuflections certainly do not add to the dignity of the Mass, and their elimination would not only save a little more time but would also be a blessing for elderly priests.

Finally, there are the signs of the cross made over the oblata. Some have misunderstood these

crosses as "blessings," and have called for the elimination of all signs of the cross after the Words of Institution. But most of these crosses are simply indicative gestures, not "blessings," and so, if any pruning is to be done, the position of the crosses before or after the consecration is not important. There does seem to be an excessive number of these crosses in the Canon. If each one is made with due reverence the Canon, already long, becomes even longer. In churches with six or seven Sunday Masses, the priest can hardly be blamed for making these crosses hurriedly, even though the effect produced is not very edifying. If the number of these crosses could be reduced, there would be another little saving of time, and more than a little increase in the dignity of the Mass.

Poaching like this on the territory of the Congregation of Rites has become a popular pastime lately. No all the suggestions being made will meet with official ap-

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# Correspondence

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proval. But they are all motivated by desire to make the short time available each week for divine worship as impressive and meaningful as possible.

Yours in Christ,  
Presbyter  
New Jersey

---

## Plaint from an Organist

THE very first day I sang the Communion during the distribution of Holy Communion, as ordered by the new Instruction on Church Music, our assistant called me to the sacristy and gave me an awful "chewing out," the sense of which could be stated in three words: "What's the idea?" He also instructed me to play some soft music at funerals after the *In paradisum* — which, as we all know, is *streng verboten*.

Several months later, I was ordered by a new pastor to play the organ before and after Mass, even during Lent, Advent, at funerals and requiems, and also during distribution of Holy Communion at any Mass regardless of quality or season. He thinks it stimulates a devotional mood in the congregation.

I know myself that some organists do a poor job, but there are many who are working their heads off to improve our church music.

It is a shame to hear Protestants say of us that "To be a good Catholic organist all you have to know is three hymns: *O salutaris*, *Tantum ergo*, and Holy God. Catholics do not know much about church music and if they do, they do not have the chance to produce it."

Please do not consider this letter a criticism but merely a report. It is not always the organist who is at fault.

Respectfully yours,  
Choirmaster

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# NATIONAL CATHOLIC READING DISTRIBUTORS

## Q. WHO SPONSORS NCRD?

A. The Paulist Fathers, together with 34 leading publishers of Catholic magazines and books. The magazine sponsors are: Catholic Digest. The Sign. Information, Liguorian, Catholic World, Jubilee, Family Digest, Catholic Preview and Catholic Youth.

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# Correspondence

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## *More and Smaller Parishes*

I was a curate in a flourishing suburban parish. During the post-war period, the population increased rapidly, and it soon became evident that the parish church was too small. There was only one logical solution: to split the parish and build a new church three miles away. That is also what the parishioners wanted, that is what they petitioned, but to no avail. Instead, the pastor spent more than a million dollars of their money, much against their wishes, to build a new church, much bigger.

The people of the parish were embittered, but they knew there was nothing they could do about it. For many of them who live far, especially the aged, it is ex-

tremely inconvenient to be unable to just walk to their parish church for Sunday Mass. Instead, they have to take a bus or a taxicab. Meanwhile, the pastor is soon to be officially recognized for the beautiful monument he has built to himself.

This is only one of thousands of such instances throughout the country.

We were three curates in that parish, and that enabled the pastor to enjoy the blessings of "Dormite nunc and requiescite." All of us three were willing, able, and anxious to work for the salvation of souls, because we felt that that is what we were ordained for. We did whatever we were able to do, under a pastor. Not more. One of us three finally became a pastor, and did marvellous work for a short while. But it was too late. The best years of his life, 28 years as a curate, had exhausted him. He died of a heart attack.

Is it not evident that two small

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# Correspondence

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parishes, with one curate in each, are infinitely better than one big parish with three curates?

Christ answered that question when he said: "Cognosco oves meas et cognoscunt me meae." When the number of sheep is so great that it is impossible for the shepherd to know them, or for the sheep to know their shepherd, it is high time to divide the parish, with one of the curates becoming the pastor, when he is still at the age that he can give the best that is in him.

Experience also shows, where it has been tried, that dividing the parishes is financially more profitable.

What we need is more and smaller city parishes. I feel sure that Christ frowns on our oversized city parishes, with too many curates acting as mere functionaries, and pastors going to waste. The

Council of Trent touched very lightly on that matter, only stating the necessity of residence for pastors. And the spirit of Canon Law on the "Vicarii cooperatores" is not that they should be chosen among priests who are more than thirty years of age, or less than sixty-five.

Sacerdos  
New York

## Shrine Chimes Again

LAST Saturday I visited the National Shrine of the Immaculate Conception in Washington with a busload of parishioners.

While I was there, the guide commented on the K. of C. bell-tower. He said that from certain points on the ground the sound of the electronic chimes seems to come from the tower, but that they originate from a set of horns at the top of the dome. He also said that the Shrine authorities



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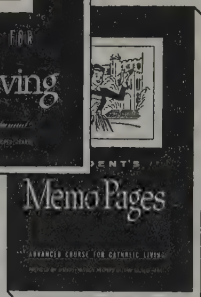
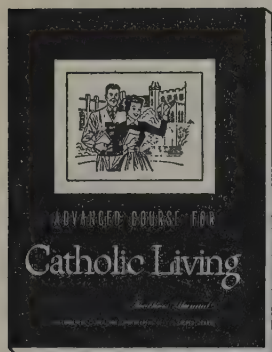
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# Correspondence

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hope one day to have real bells in the tower. He commented that while the little electronic organ in the main church is merely rented while awaiting installation of the organ, gift of the nation's chaplains, the electronic chimes are owned outright.

Sincerely yours in Christ,  
Emil C. Oestreich  
Philadelphia

---

## *The 'Eyes' Should Have It*

**W**HETHER one wears no glasses, or unifocals, bifocals, or trifocals the age-old . . . "Supplices Te rogamus . . ." after the

Consecration is always at the wrong place. Perhaps not for those celebrants who recite the Canon by memory all the way.

The other day after untwisting the vertebrae and starting the "Memento . . .," I thought that perhaps some ingenious producer of Altar Cards could incorporate this "Supplices Te . . ." on the center Altar Card and leave out some of those useless printed prayers found on most center cards.

Wonder how many priests use the "Aufer a nobis" printed on most cards. How many Solemn Masses are there when you would see a deacon carting the center card around the celebrant to read the incensation prayers? Those spaces could more practically be filled with the "Supplices Te . . ." so that we who still eye each word of the Canon would not have to

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### A Nice Gesture

A FEW Sundays ago, I was  
asked by a Protestant min-  
ister if he might bring his Sun-  
day school class to the church

September / 1960



and if I would be kind enough to speak to them on Catholic beliefs and practices. I was most happy to oblige.

As the young minister led his class into the church I felt the weight of my years heavy upon me. There is something so attractive about youth, especially when it is sanctified by the charity of Christ! The words of Jesus relative to Nathanael came to my mind. Here indeed was a man without guile.

To ease the situation and give them time to become acclimatized to their strange surroundings, I began to speak on some of the beliefs and practices of the Church that bewilder the non-Catholic mind. When I had covered some of these potential problems, I suggested that perhaps they would prefer to ask their

own individual question. They appreciated this permission, and showed their appreciation by the type and tenor of their questions. They came seeking knowledge. They were not here in a spirit of rancor. They did not express any disagreement with the Catholic position, though, I am sure, there were areas of disagreement. They were polite, respectful, and attentive for a period of about two hours.

They asked questions about the sanctuary light, the attitude of Catholics to non-Catholics, birth control, the Bible, the justification for Catholic claims, the secret of Fatima to be released this year, and about Protestant participation in the ecumenical council announced by Pope John XXIII. As I gave the answers they were most attentive, and when



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the conference was at an end, they expressed their personal pleasure and thanks.

In this year especially, if all men would approach these problems with the quiet strength and Christlike bearing of these stalwart citizens of a small community, how much more light than heat would be generated by the words of mankind!

What especially appealed to me was the earnest desire to know the Catholic position. That was so evident from their mental attitude. They asked their questions, and when they were answered, they passed on to the next problem.

Would that more of us, when confronted with the problem of seeking truth, would make a decision comparable to the decision made by my ministerial friend.

M. G. Kelliher  
Bayard, Iowa

---

## *The Saturation Program for Vocations*

WHAT would also help the cause of vocations would be the lifting of restrictions imposed by bishops and priests on the circulation of the religious clergy who, in search of vocations, seek to lecture to Catholic youth.

What the Church needs is not so much the secular or the religious priest, but PRIESTS, period.

The cause of vocations is not helped by stopping the zeal of our neighbors and by setting up barriers to their expansion, but by being equally zealous. There is nothing to prevent the resident parish priest from preaching on vocations every Sunday, if he wishes, and from crusading daily

in parochial schools. And why are there not in all dioceses junior seminaries, junior high-school level and up, as there are juniorates or juvenates, or what have you, under the auspices of religious orders?

More power to those who reap because they sow. Rather than hampering their efforts, let us match their zeal and their sacrifices.

Sincerely yours,

A. J. B. Cossette, O.M.I.  
**Lynn Lakes**  
Manitoba

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## *What They Pray For*

A MID-WESTERN convent of cloistered contemplatives recently sent out about two thousand letters offering prayers for the intentions of possible benefactors.

Of 1012 replies, 376 correspondents wanted themselves remembered, 287 their families.

Among these there were only 35 intentions of thanksgiving and only two for the salvation of the donors' souls. Requests for health scored heavily with 110. Next were special personal requests (63), spiritual help (44), temporal aid (36), a happy death (22). Under the category of family requests there were 53 for spiritual aid, 40 for deceased relatives.

Only 20 remembered the Holy Father, 8 remembered priests (maybe we don't need it so badly?—or do we?), 7 prayed for the missions, 30 for world peace, 5 for our country, and 43 for the Poor Souls.

This strikes me as significant—and not too encouraging.

Chaplain

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Continued from page 758

proval of ministers having families but at the same time it would not encourage them to contribute to the population explosion, said the Rev. Kenneth Beck, St. Paul, commission chairman, and the Rev. George R. Bell, Farmington, commission secretary.

As its second step, the commission is sending all voting members of the Minnesota Methodist conference copies of a pamphlet, "The Population Bomb," provided by the Hugh Moore Fund.

It will encourage local churches to obtain quantities of the pamphlet for distribution in their congregations.

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## *'Like a Cigarette Should . . .'*

WE welcomed the letter, carried under "Correspondence" in our last issue, about priests using barbarous grammar and diction in an effort to "level off" with the people. He has a point. One doubts very much that it is appreciated.

Certainly, few will disagree with our opinion that the Winston advertisement is almost the worst and most offensive imaginable: "Winstons taste good, like a cigarette should."

Clifton Fadiman has suggested that the military command "As you were" be changed to "Like you were." And the title of Shakespeare's play might be changed to "Like You Like It."

## *Tolerance in Scottish History*

SPEAKING on "Tolerance" in his Rectorial Address at St. Andrew's University one day last year, Lord Boothby said that one element of the virtue is compassion, and therein the record of Scotsmen was "not too bad — with one appalling lapse":

"The lapse was the Reformation as it took place in this land and in this town. It brought the Renaissance to an end and plunged Scotland into a long dark night, from which she was ultimately rescued by Robert Burns.

"Tolerance disappeared. How could it survive among those who saw life as a narrow path through the fires of hell? And with the disappearance of tolerance came, as was inevitable, the resurgence of dogma and its inseparable companions persecution, cruelty, and tyranny.

"From this you may deduce I am not a Knox man. I confess it. The Puritans of those days seem to me to be almost indistinguishable from the Communists of our own, and to have done just about as much harm to the world. If I said what I really thought about them it would make you sit up. I dare not."

This report comes from Fr. Edward Hanahoe, S.A., who points out that Lord Boothby's objection is founded on liberal rather than Catholic grounds. But the last two sentences are significant.

Fr. Hanahoe also quotes the Rev. Douglas Lockhart, an Episcopalian Scottish clergyman: "Let us commemorate the 'Reformation' in Scotland with penitence and not with satisfaction, with acts of re-



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paration and not of thanksgiving."  
— "Good advice all around," says  
Fr. Hanahoe.

## Ratum non consummatum

THERE is probably a fascinating story behind every "ratum non consummatum" that ever happened, or didn't happen — as you please — each one enough to keep Graham Greene's nimble fingers scribbling busily for a year at a time.

We heard of one involving a housekeeper-organist. She finally found a man, but at the rehearsal the night before the wedding the pastor casually remarked,

"Josephine, poor old Mrs. Weber finally died the other day and I had to schedule her funeral right after your wedding. Would you mind playing it before the breakfast?"

"Not at all," said Josephine with characteristic generosity.

But the groom was outraged.

"That's preposterous!" he roared. Then, turning to Josephine, "If you play that funeral," he said, "you'll never see me again."

Well, the two of them were married and they walked down the aisle together. Josephine made a sharp right in the vestibule and went up the steps to the gallery, where she played and sang the funeral, her white veil cascading over the bench.

But the groom was as good as his word. He just kept on going right out the door and they never did see him again. So the pastor had a devoted housekeeper for the rest of his life.

We are assured that this case actually happened.

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